

The background is an abstract composition of vertical stripes in various shades of brown, tan, and grey. Overlaid on these stripes are several symbolic elements: a red inverted triangle with a cross inside at the top right; a row of four small circles with different patterns (solid white, horizontal stripes, solid yellow, and a dark center) in the middle right; a thick black outlined triangle in the bottom left; and a green, wavy, branch-like shape extending from the bottom right towards the center.

Secret Fire

Julius Evola

JULIUS EVOLA

Secret Fire

Letters, interviews, and unpublished writings



TRADITION

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Note from the Curator of the Series

The Cahiers de l'Herne of Dominique de Roux (1935-1977), of which the only one translated in full into Italian is the very recent one dedicated to Michel Houellebecq, published by La Nave di Teseo (Milan, 2019), are now a reference for how one should organize a work in homage to some author, whether dead or living. These large-format volumes, which came out in their final form, after various trials, starting in 1961, are illustrative of the tastes of its editor-publisher and fundamental from my personal point of view because they often took into consideration great authors of the fantastic such as Howard Phillips Lovecraft (1969, edited by François Truchaud) and Gustav Meyrink (1976, edited by Yvonne Caroutch), to whom I collaborated with an essay thanks to the proposal that Julius Evola himself made to me. The fact is that de Roux knew and greatly appreciated the philosopher, to the point of interviewing him for Swiss television, producing some interviews later transcribed, translated and critically presented in *Spiritual Autobiography*, edited by Andrea Scarabelli (Edizioni Mediterranee, Rome 2019).

It was an honor for me-considering my young age-that I can never forget, and which this occasion brings back to my memory after half a century. I therefore wrote about Meyrink, to whom I would later devote a great deal of time, approaching him from different perspectives. Unfortunately, Evola could not see the *Cahier*, which came out three years after his death and a year before de Roux's.

Singularly, if de Roux did not make time to dedicate one of the personally edited *Cahiers* to Evola, this would instead happen later, due to the evolution of his publishing house. In 1997, thus twenty years after his death, in the *Dossiers H* series directed by Jacqueline de Roux, the publishing house L'Âge d'Homme published a collected work entitled simply *Julius Evola*, conceived and edited by Arnaud Guyot-Jeannin, and the following year, 1998, a three-hundred-page thick megavolume by Jean-Paul Lippi, *Julius Evola, métaphysicien et penseur politique. Essai d'analyse structurale*. In the end, then, two important works devoted to Evola nevertheless came out for the types of a publishing house heir to Dominique de Roux.

* * *

The author to whom the *Cahiers de l'Herne* (which was then simply the name of de Roux's publishing house) was dedicated was presented in a manner

comprehensive and original to audiences, not only French-speaking but also non-French-speaking. Indeed, the diverse materials included in them-different but not heterogeneous-served and serve to provide a three-hundred-and-sixty-degree picture of the character under consideration. Not only rare and forgotten texts by the latter, but epistolaries, period or specially written testimonies, often forgotten interviews in minor newspapers and recollections, which provide a well-rounded portrait of him.

Wanting to remember Evola fifty years after his earthly passing, one could do no better than to draw inspiration precisely from the *Cahiers de l'Herne*, and indeed in this conspicuous volume one finds all that is useful and necessary to present Julius Evola in a comprehensive way even to those who do not know him or know him roughly or perhaps prejudicially.

Considering that the philosopher was programmatically very scarce of information about himself, not only from the personal point of view but, unfortunately for us, also from the point of view of his remarkable activity as a cultural (and, wanting, political) promoter in Italy and Europe, according to my perspective one of the most remarkable sides of this volume, with the alchemical title *Secret Fire*, is the section of the correspondences, thanks to which very interesting information emerges, especially from those entertained with kindred spirits like Massimo Scaligero, or information otherwise unobtainable. Or the section of "rediscovered writings," which includes important texts such as unpublished entries thought up for the Italian Encyclopedia, the Treccani, or those for the ephemeral weekly *Domani*, directed by Enzo Erra in the 1950s, dealing with topics still of pressing relevance, or the project for an illustrated volume on *Eros and magic*, prepared for a series that Boris de Rachewiltz had thought up for Longanesi after the success of one of his books on African eros. Not to mention absolute rarities, such as the 1933 letter signed by Roberto Farinacci but written by Evola himself, containing the program of *Philosophical Diorama* (basically a few-point summary of his *worldview*) or the essay *Introduction to Julius Evola* by Giovanni Caloggero (1971), drafts of which are reproduced here with the philosopher's handwritten corrections, or singular and curious materials, such as the unpublished sketches of the three Evolian "alchemical nudes" and the unpublished letter in which the philosopher discusses architecture. All material that would have remained ignored, had it not been for this initiative carried out by the J. Evola Foundation, which apparently is not only concerned with "delivering the philosopher to the academics" (how awful!), as those who do not apply the golden rule of thinking before opening one's mouth or writing claim.

In fact, many of the materials collected come from the archives of the Foundation itself, which for half a century now has been involved in the study and dissemination of the

philosopher's thought, both through publications of his writings and articles, produced by various publishing houses, and through the yearbook *Studi Evoliani*, which contains essays devoted to his thought, along with the proceedings of conferences organized annually-in-depth studies that would otherwise be lost.

Among the documents found in the archive, for example, is the introductory essay by Joscelyn Godwin, a world authority on esoteric studies, which was originally to be used for the reissue of *The Way of the Cinnabar* that I conceived in the 1990s (realized only in 2014 with an essay by Geminello Alvi and, in a new edition, four years later, by Edizioni Mediterranee). Others, however, were tracked down by Andrea Scarabelli, one of the editors of the *Cahier*, in the course of his research to produce what is the first biography of the philosopher, published by Bietti under the title *Vita avventurosa di Julius Evola*.

Having collected these materials, we asked ourselves: why not make them available to scholars, readers, but also to the merely curious who may be approaching Evolian thought for the first time? It was precisely from this question that the present book was born.

But not only that. All of this is also necessary because Julius Evola, among certain circles and personalities, fifty years after his death is still haunted by an irrational "black legend" that nothing seems to be able to undermine, even if prestigious names such as Paolo Mieli and Alessandra Tarquini with their March 2022 television program and Vittorio Sgarbi with the exhibition of his painting in Rovereto in May 2022, just to give two significant examples, enter the field. There are people - unfortunately even important, even authoritative, even institutional ones - who out of ideological bias, without having read an Evolian page, speak only from hearsay, echoing the trite accusations of "Nazi," "racist," and "fascist," heard by others or read in the conformist *mass media* without delving deeper, without documenting himself, and continues to demonize him and those who deal with him by using the democratic practice of preventing conferences or round tables concerning him, not confronting him in a debate, entrenching himself precisely behind commonplaces and even low-brow insults, which is evidently allowed, since it is a "taboo." For them in fact, and only for them, Evola still remains the "last taboo" of Republican Italy that cannot be defended and against which everything is allowed. The documents, testimonies, interviews and unpublished writings gathered in this *Cahier* are especially for them, provided they have the intellectual courage to read them in good faith, without hiding behind a militant intransigence that is indeed ridiculous. Will they read them? It is highly unlikely, unfortunately.

* * *

As is the practice in this series, the documents have been annotated, both to clarify for the reader the subtexts of the texts - since they are often "private" documents - and to expand sources and information for those interested in learning more about the topics covered. Added notes are marked [Ed.], while those without attribution are from the authors. For each of the documents, a scholar deemed suitable was identified to write a succinct introduction, which is necessary since decades have passed since the writing and publication of many of them. Finally, before the index of sources, collected at the conclusion of the volume, we have included an Italian bibliography of published Evolian works, easy for the reader to consult, including the various editions of the texts. This allowed us to avoid an immense amount of repetitive bibliographical notes, since, as is easy to assume, the titles of his works are ubiquitous throughout the essays.

* * *

The present volume, apart from a forthcoming one on the thinker's writings published between the wars in various European countries--still unpublished in Italy--and *Reconnaissance*, ideally closes the series "Works of Julius Evola," which began in 1993 with *Metaphysics of Sex*. My intention was to present all his books in a scientifically critical manner and with authoritative introductions to show how Julius Evola was not the guru of a sect, or a gloomy "Master," qualifications he spent his life rejecting, but a well-known and appreciated thinker also internationally (as also demonstrated by the texts contained in this volume by English and Austrian, Russian and Romanian authors). Twenty-six have appeared in thirty years, including books, curatorships and thematic anthologies.

So much would not have been achieved if there had not been friends from later generations who, from a certain point on, took on this task and in fact organized this *Cahier*: Andrea Scarabelli, Giovanni Sessa and Luca Siniscalco.

In short, after so many years, as Evola himself said, quoting the *Vinaya Pitaka* (I, 46), what needed to be done was done.

Rome, August 2023

Solve et coagula - Two ways to cinnabar

In *The Way of the Cinnabar*, Evola returns to early youth without even devoting a memory to his parents or ancestors, the family home, school or teachers, friends or pastimes. It is an eloquent silence, but also a kind of implicit rebuke to the curiosity of many readers, who seem to be told to mind their own business, not caring about what is the most intimate dimension of the individual -- overshadowed by the peaks he has reached. Those who complain about such lack of biographical details should remember that they are not reading a trivial autobiography, but a travelogue on the "cinnabar path." There is also a kind of mischievous pleasure in this lacuna, consisting in not limiting the later development of a man and his philosophy to childhood traumas or youthful influences.

Nothing like Carl Gustav Jung's autobiography, comprising memories, dreams and reflections dictated by the Swiss psychologist to his student Aniela Jaff é¹. Jung devalues the external facts of his own life, telling very little about his activities, travels, loves, friends and relations with contemporary history. All of these things," he writes in his introduction, "have disappeared from memory or lost importance, while inner experiences (dreams and visions as a child, religious traumas as an adolescent, psychic experiences) have become the *raw material* of his scientific work. In these different approaches, which, however, have in common a disdain for the everyday, lie perhaps the roots of Evola's well-known aversion to "depth psychology," which is otherwise difficult to understand.

Impossible to forget the points of convergence between the two authors, who lived in the same years, beginning with the effort to popularize the classics of Eastern wisdom: Jung gave seminars on Yoga, prefaced *The Secret of the Golden Flower*, the *I:Ching*, the *Tibetan Book of the Dead* and the *Tibetan Book of the Great Deliverance*. In the field of Western esotericism, he has dealt with Gnosticism (*Seven Sermons to the Dead*, *Aion*), cosmology (also *Aion*) and alchemy (*Psychology and Alchemy*, *Mysterium coniunctionis*)⁽²⁾. His esoteric interpretation of Christianity (*Psychology and Religion*, *Answer to Job*) is based on his knowledge of an unbroken chain of theosophists, from Meister Eckhart to the Rhenish mystics of the Middle Ages, from Jacob Böhme and Gerhard Dorn to the Romantic "philosophers of nature," although he left it to his wife Emma to explain the myth and mystery of the Grail. He also discussed the phenomenon of National Socialism (*Wotan*), not only condemning it, but trying to

understand it, a choice that earned him, among less acute and more partisan scholars, a reputation as a sympathizer. He took a stand, as a young physician, against the superstitions of spiritualists and theosophists, admitting instead the reality of psychic phenomena. The universe explored by Jung - who considered himself or, at least, presented himself as a scientist - transcended the physical plane; for example, in the 1930s he had participated in several séances with the *medium* Oskar Schla^{g(3)}.

Yet, despite the commonality of interests and, in part, of methods, there remains an unbridgeable difference between the "personal equations" of Evola and Jung, which explains, at least partially, the Roman thinker's disdain for the Zurich psychologist. By the way, it was Evola himself, I believe, who coined this expression, so significant of his attitude toward psychology: an "equation" is an unalterable datum, the why and wherefore of which it is useless to ask. The ultimate reasons lie, as he assumes in *The Way of the Cinnabar*, in a prenatal existence. Accordingly, in the first chapter he sketches, almost like two brushstrokes, the dispositions that seem to characterize his nature: an impulse to transcendence and the disposition of a *Kshatriya*, of a warrior. Significant is one of the first images in the book:

"In having to have a city bombed it will appear obvious that it is practical to use those who, as individuals, have destructive dispositions, not already humanitarian and philanthropic ones."⁴!

The Swiss physician and scholar, on the other hand, lacks the warrior disposition altogether - this does not mean that he lacked courage. As for transcendence, only at a late stage does Jung recognize its centrality, with the formulation of the concept of *Selbst* (the higher self) and its unity with the *unus mundus*. Reflecting his own experience, the Jungian process of individuation comes to it through the discovery of the "shadow" (the negative and residual part of the personality, "projected" onto others), the *anima* or *animus* (the psychic component with the character of the opposite sex, often "projected" onto beloved objects). It seems significant to me that Jung, early in his career, espoused the sexual theory of his master Sigmund Freud, later abandoned for the remote magnetism of transcendence, while Evola debuted with the dazzling affirmation of the Absolute Individual, putting Freudism in its place only in late maturity, with *Metaphysics of Sex*. Now, here it is not a question of the superiority of one personal equation over the other, but of their complementarity, for the formation, if not even the salvation, of the West: on the one hand, an exemplary path related to the world of the psyche; on the other, a path of detachment, at least potential. Beyond all this, however, a history of Western esotericism must take both scholars into account,

especially regarding the popularization of Eastern doctrines and practices, the most important element of 20th century esotericism.

The rejection of banal autobiography, evident in Jung but more pronounced in Evola, reaches a further stage in the traditionalist René Guénon, another popularizer of Eastern wisdom in the last century. Wanting to present himself as an impersonal and authoritative voice of "tradition," Guénon abstained from all political or worldly activity; unlike Evola, however, he married twice and spent his life with women who were nothing like him from an intellectual point of view. The disdain of Guénon and his epigones for psychology was absolute: they would rather have been involved in sports than in such things! According to the tenets of Jungian psychology, such a man would be undetected and unaware of his own projections (in Guénon's case, it is easy to discern his *shadow*, if not even his *soul*), while from the Evolian point of view it would be a different personal equation, a combination of transcendence with the unyielding character of a Brahman. Another psychological difference: like so many Brahmans, Guénon was religious by nature. Hence his well-known insistence on the need to adhere to and practice an essoteric religion as a complement to any esoteric path. As much as the mature Evola felt less hostile to the Christian religion than his youthful self and more willing to see in the Catholic Church a survival of certain traditional rites and symbols, he never thought of adhering to such a cult: the Church cannot count him among the many who shortly before his death knelt at the foot of the cross. Nor would he ever have thought of following Guénon by converting to Islam—a tradition which, perhaps due to a pardonable ignorance of Sufism (Henry Corbin was still to come), he never delved into. For Evola, ultimately, all Eastern traditions were already corrupted by the cultural and colonialist influence of the West.

In some respects, Guénon's work fits into a particularly French "tradition" (in a broad sense), with a youthful formation in the shadow of Papus and Saint-Yves d'Alveydre, and, more distantly, Eliphas Lévi and Fabre d'Olivet. It encompasses several elements: a strong influence of Christianized Renaissance Kabbalah; infatuation with a mystical Catholicism, not detached from popular belief in apparitions of the Virgin Mary (Lourdes, La Salette) and a Franco-centric apocalyptic attitude (Hiéron du Val d'Or, myth of the Great Monarch); and a passion for symbols and their interpretation, which goes hand in hand with an overestimation of Freemasonry. All of these influences are absent in the young Julius Caesar, who is attracted to a tradition that the French metaphysician ignores entirely (perhaps voluntarily): German philosophy, matured mostly in Protestant lands, with names such as Herder, Schopenhauer, Hegel, Schelling, Fichte, etc.

It is impossible to imagine a Guénon going out on a limb by judging Nietzsche to be "more relevant than ever," as Evola does in *Riding the Tiger*, or that in the 1930s he placed hope in Germany for Europe's future.

Guénon had the good fortune to avoid any engagement between the two wars. Exonerated because of his failing health, he spent the years between 1914 and 1919 as a scholar, then lecturer in France and Algeria. In '39, when World War II broke out, he was already in Egypt, a protectorate of the British allies. Circumstances save him from the need to make military or political choices. He is anti-democratic in principle, seeing the traditional system of the four castes as the optimal social structure, but he is not surprised by its collapse, along with that of the other traditional structures, in the final stage of that "reign of quantity" which in his eyes is the much-vaunted modern civilization. Guénon continues to write, it is easy to imagine, for the few surviving "brahmans," harboring no illusions about the end of a world, nothing more than "the end of an illusion" (as he writes in the epilogue of *The Kingdom of Quantity and the Signs of the Temp*ⁱ⁽⁵⁾.) Ideally, the Brahman views this end as a cosmic game in which his deeper self does not participate. He cannot answer the question: if all the manifest universe is *Maya*, illusion, why is there a world instead of nothingness? In his more metaphysical works (*The Symbolism of the Cross* and *The Multiple States of Being*)^{j(6)} Guénon takes this question to its extreme consequences, assigning a primacy to non-Being over Being. The question is even more urgent for a *Kshatriya*—for example, Prince Arjuna on the battlefield of the *Bhagavadgītā*, who symbolizes the entire universe. Why does reality exist, with its polarities and oppositions, conflicts and consequent suffering? As early as the 1920s Evola answers: because the ego, as the Absolute Individual, has decided so. In Guenonian metaphysics, the sense of this Ego is missing; man's ultimate and optimal destiny, borrowed from the Vedānta, is the supra-individual state. Here is the fundamental difference between the two metaphysicians, which a detached observer, putting the much-deprecated psychology above metaphysics, might attribute to their respective "personal equations."

Neither Guénon nor Jung, despite their openness to the East, appreciate the original Buddhism (Hīnayāna or Theravāda). Guénon stigmatizes it as "heterodox" or "heretical," a judgment suppressed in the English editions of his books at the behest of translator Marco Palli^{s(7)}. Guénon's works are published in England by Luzac & Co., a prestigious publishing house and Orientalist bookstore located opposite the British Museum. For the same publisher, in 1951 appears Evola's only book translated into English prior to the initiatives of Inner Traditions International (Vermont, United States): *The Doctrine of Awakening: A Study on the Buddhist Ascesis*. In *The Way of the Cinnabar* he mistakes the name of the

translator, with whom he is evidently not in contact; it is perhaps good to add some details about him, not irrelevant in the Evolian reception abroad^{o(8)}. Harold E. Musson (not "Mutton," as Evola writes) was born in 1920 into a military family and graduated from Cambridge University with a degree in foreign languages. He joined the British Army and interrogated various Italian (in Italy) and German (in Algeria) prisoners of war. He is in Italy when he translates *The Awakening Doctrine*, which he discovered under circumstances still unknown. Contact with this book is fateful, and in 1948 Musson England forever. Together with a fellow soldier, he moves to Ceylon and becomes a Buddhist monk, taking name Nanavira Thera. In his writings he describes in almost clinical terms his attainment, in 1959, of the state of *sotāpanna* ("entered the stream"). But his progress is hampered by the onset of pathological priapism, a side effect of a treatment for amoebiasis. Tormented by the disease and the treatment, he decides to end his own life. He writes these words, not without echoes of the conclusion of *Riding the Tiger*: "If someone wanted to commit suicide-which I do not recommend-he would be wrong to do so in a depressed state of mind. Better to ideate suicide when the mood is excellent - calm, still, serene. Otherwise, one cannot know where one will end up"⁹. Musson committed suicide in 1965 by ether. This digression would certainly have interested Evola, for multiple connections that it would be superfluous to specify.

Returning to the Western esoteric tradition, perhaps our author's greatest contribution is the work done by the Ur Group in *Introduction to Magic as a Science of the Ego*. Prior to this anthology, the literature on magic was a terrible hodgepodge of mutually incompatible mystifications and theories, often intended only to feed the wisdom of so-called "magicians." A rare exception is the doctrine of the "Hermetic Brotherhood of Luxor," used by many theosophists and probably known to the Ur Group; another is the work of Julian Kremmerz, certainly known and employed by Evola. In his essays on *Ur* and *Krur*, Evola engages in a de-mythologization of magic, separating it from faith and religion, and treating it as a science. Consciously or not, he follows the example of Blavatskian theosophy, rejecting both religion and materialist science, investigating the powers latent in man with the help of sapiential texts from around the world, following a method alien to nineteenth-century moralism, evident in Blavatsky's attitude toward the Tantr^{a(10)}.

Evola was free from moralism, especially in the sexual sphere, but more generally from the twentieth-century moralism, which has intensified in recent times, whereby the taboo is not so much sexuality but discrimination between different human types. Then again, to borrow the metaphor already mentioned, to bombard the citadel of "political correctness" did not need an individual with humanitarian dispositions and

philanthropic... A realistic awareness of the diversity among human types underlies Evolian thought, rooted in a sense of a self quite different from that of most humanity, free from Christian hypocrisy concerning the equality of every man in the eyes of God. Evola was the theorizer of a differentiated *anthropos*, which is why his work is an invaluable gift. Instead, to the rest of humanity he seems to counsel a hypothetical return to a traditional order realized within society, in which each person finds his or her place in accordance with his or her bodily, animic and spiritual race—a hope not too fashionable, but far from misanthropic.

When he wrote his "autobiography," Evola could not have imagined the prominence that would be given, among the various aspects of his production, to his brief pictorial experience, that his paintings and drawings, often given as gifts to friends and acquaintances, would sell for astounding sums. Recalling his own "artistic phase"¹¹, he ascribes to his work a cathartic function, pushing the dissolving tendencies of modern art to the point of paroxysm, in order to identify, both in words and colors, something transcendent. Not taking too much interest in the history of modern art, perhaps in retrospect he failed to place himself in the context most appropriate to him, which I do not think is that of the Dadaists or Futurists, but of the abstract painters, especially Russians (Kandinsky, Malevič, but also Mondrian), with their "spiritual in art." What remains, after a century, of Evola's paintings is not the provocative aspect they must have had in the exhibitions of the 1920s (some would be perfect examples of the *entartete Kunst*, the "degenerate art" denounced by the National Socialists), but rather the atmosphere of the long hours spent creating them, the solitary concentration with which the young researcher used such a technique to penetrate his own states of mind, and more. Sometimes, what he discovers is dark and gloomy, somber colors relieved by a rustic orange; the transcendence that manifests itself, assuming it does, is related to impersonal forces that are very unkind to humanity. In other cases, he is able to fill the canvas with a seductive lightness (e.g., in *Five o'clock Tea*, 1917-'18, now housed in the Brescia Civic Museums of Art and History, which anticipates the poetics of Chilean painter Roberto Matta) that would earn him a brilliant career as an abstractionist painter. His varied style oscillates between realism, mannerism, symbolism, and abstractionism, using various registers (geometric, scenographic, industrial *à la* Ferdinand Léger), showing a talent not particularly suited to painting but omnivorous and confident. It is astonishing this artistic production (which is not, moreover, the only fruit of the years between 1916 and 1921), in which for the first time Evola revealed his power to quickly master a field of study, making of it something unique and, with all evidence, lasting. One need only think of the

his later activities in the fields of idealist philosophy, magic, mountaineering, alchemy, Taoism and Buddhism, not to mention his skill as a journalist and translator, endowed with an erudition that made this non-graduate engineer the equivalent of many academics. Returning to painting, it must be said that after writing *The Way of the Cinnabar* Evola returned to the easel and composed copies of sold, lost or given away works¹², to attempt a nostalgic return to the style of the youth^{a(13)} or expand his pictorial vocabulary with erotic figures peculiar to the Fellin era^{if(14)}.

This artistic creativity persists even when he abandons all modes of expression except prose. During his "speculative phase," he is attracted to a mythological view of the world and history, expressed first in *Pagan Imperialism* and then, after his encounter with the mythographic theories of Bachofen, Guénon, and Herman Wirth, in the enormous fresco of *Revolt against the Modern World*. is no evidence of a prehistory linked to Atlantis and Hyperborea, but it matters little for the overall purpose of the book: to overthrow the modern myth of progress. To this "myth," commonly understood as a fable, Evola replaces a real one: a story that conceals truths of a higher order. The myth of Hyperborea or Thule, which Wirth seeks to prove with material evidence of a prehistoric culture that developed in the circumpolar regions, conceals the idea of a spiritually "centered" humanity aware of its own unalterable "pole," an idea not unrelated to the concept of the Absolute Individual. The story of Atlantis, apart from the question of its veracity, is the myth of a humanity that through excess of materialism or pride offended the gods, and suffered the consequences. Perhaps it has happened more than once - perhaps it will happen again. More important in the totality of Evolian thought is the myth, developed by Bachofen, of two types of civilizations: the first solar, Uranic-virile and Olympian; the other lunar, chthonic, "of the mother." The historical and geographical basis of this myth is as nebulous as that between an active West and a passive East, which prompts Evola to criticize Guénon. Nevertheless, *Rivolta's* lecture imprints these myths on memory, making them the basis not of a historical understanding but of a theorization of the "races" of soul and spirit.

To conclude, a few words about the title of Evolian "spiritual autobiography." *Cinnabar*, mercury sulfide (HgS), is a naturally occurring reddish mineral compound from which mercury has been extracted by distillation since ancient times. By recombining mercury and sulfide, a new cinnabar is obtained, with its imposing symbolic color of *rubedo*, the final stage of the alchemical work. In a text by Comarius quoted in *The Hermetic Tradition*, cinnabar is likened to the spirit¹⁵, but it must be remembered that in this context "spirit" is understood as "the totality of psychic-vital energies, the

which constitute something intermediate between the corporeal and the incorporeal and are the "life," the animating principle of the organism," while "the 'Soul' here counts as the properly supernatural element of the personality"¹⁶. In *The Way of the Cinnabar*, especially in Chapter 11, the two terms are found reversed in the human hierarchy: the "spirit" is superior to the "soul." The expression that gives the book its title does not belong to Western or Arabic alchemy, but to Chinese alchemy, whereby the transition from one to the other cinnabar represents the path to liberation^{e(17)}. But the possibility should not be ruled out that it alludes to a path and a life in which self-development takes place through a manipulation of one's psycho-vital energies, through a process of repeated *solutions* of the original cinnabar and its *coagulation* into a new compound.

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- ¹See Carl Gustav Jung, *Memories, Dreams, Reflections*, tr. by Guido Russo, Rizzoli, Milan 2022 [ed.]
- ²These works, along with those cited later, are available in an Italian edition in the Jungian *opera omnia* published by Bollati Boringhieri [Editor's note].
- ³See Hans Thomas Hakl, *Der verborgene Geist von Eranos*, Scientia Nova, Bretten 2001, p. 147, n. 85.
- ⁴Julius Evola, *The Way of the Cinnabar*, Edizioni Mediterranee, Rome 2018, p. 43-44 [Ed.]
- ⁵Latest ed.: *The Kingdom of Quantity and the Signs of the Times*, tr. by Tullio Masera and Pietro Nutrizio, Adelphi, Milan 2009 [Ed.]
- ⁶Last ed.: *The Symbolism of the Cross*, tr. by Anna Pensante, Luni, Milan 2022; *Gli stati molteplici dell'essere*, tr. by Lorenzo Pellizzi, Adelphi, Milan 2012 [Ed.]
- ⁷See *Une lettre [from Pallis] à Jean-Pierre Laurant*, in René Guénon, Éditions de l'Herne, Paris 1985, p. 352-354.
- ⁸On him, see Giovanni Monastra, *The story of H.E. Musson: a translator in search of "Nirvana,"* in *Arthos*, no. 23, 2014; *Evola and the Pāli Society*, in *Studi Evoliani 2014*, J. Evola-Arktos Foundation, Rome-Carmagnola 2016 [ed.]
- ⁹Words taken from *Clearing the Path*, quoted in Andrew Rawlinson, *The Book of Enlightened Masters*, Open Court, Chicago 1997, p. 452, from which I derived this information.
- ¹⁰See Julius Evola, *The Way of the Cinnabar*, cit., ch. 8.
- ¹¹See therein, ch. 2.
- ¹²It is interesting to compare the two versions of *Composition No. 19*, the first from 1919 and the second from the 1960s, both reproduced in Elisabetta Valento, *Homo Faber: Julius Evola between art and alchemy*, Edizioni Mediterranee, Rome 2022, ill. 12-13.
- ¹³See therein, ill. 40-41.
- ¹⁴See therein, ill. 42-43.
- ¹⁵See Julius Evola, *The Hermetic Tradition*, Laterza, Bari 1948, p. 201.
- ¹⁶Ibid, p. 53.
- ¹⁷See the preface by H.T. Hansen [Hans Thomas Hakl] to Julius Evola, *The Hermetic Tradition*, Inner Traditions International, Rochester 1995, p. XII.

1. LETTERS

Introduction by the Curators

Throughout his life, Julius Evola wrote thousands of letters to dozens of correspondents, in various languages, always confirming his vocation as a *European thinker*. Impossible, to date, to quantify with approximation his epistolary legacy, scattered in who knows how many archives - public or private - all yet to be discovered.

The value of such documents, for those who wish to reconstruct the "physical" and "intellectual" biography of our philosopher, is immense. Indeed, it is these epistolary exchanges that record his movements and constant travels, encounters and clashes in direct contact, also containing viewpoints on facts and people often not reported, for various reasons, in the books and articles given to print. From a more theoretical point of view, they are yet another reconfirmation of an inexhaustible activism, which he himself ascribed to his own "personal equation"¹, articulated in the organization of journals and cultural cenacles as well as in a politico-cultural interventionism capable of modulating and reconfiguring itself according to the changing circumstances of a century as multifaceted as the one in which he found himself living.

Various reasons complicate the reconstruction of the network of contacts woven over more than half a century, an activity that remained almost constant until the end of his days: first of all, the philosopher used to throw away the letters of his correspondents immediately after replying, with very rare exceptions (one of them being René Guénon)². , after the attempted arrest the Americans in 1944, his mother Concetta Mangiapane got rid of most of his archive, concerned about the possibility that the documents contained therein might constitute a charge against her son, who was already wanted by the Allies following a report by partisans romanⁱ⁽³⁾.

Thus, of many of the Evolian correspondence published in recent years by the J. Evol Foundation^{a(4)} it is impossible to have the recipients' replies. But this does not detract from the fact that it is necessary, having knowledge of Evola's collaborators and friends, to set out in patient search of other letters of our philosopher, useful for shedding light on many aspects of his life about which he himself always maintained an enigmatic silence^{o(5)}.

The correspondences collected here, presented for the first time to readers (with the exception of the one with Girolamo Comi, Baron of Lucugnano, contained in an unobtainable Foundation *Notebook*), emerged precisely in the course of similar research, and allow us to reconstruct some very important moments in the evolution of Evolian thought, from the Dadaism of the 1920s, later rediscovered after a

forty years, to the Left Hand Way of *Riding the Tiger*, to Evola's role as a patron of journalistic and editorial initiatives.

Three, in particular, insist on the events surrounding the Vienna incident, with all that ensued. Although in some cases coincidental, in themes as well as in tone, they nevertheless speak of it from radically different points of view: Evola conveys his warm impressions to an Italian (his old friend Comi) and to a German (the revolutionary-conservative Walter Heinrich), making different content choices, indulging instead in more subtle considerations in what is perhaps one of the finest Evolian correspondences ever republished. We refer to the exchange of letters with Massimo Scaligero, an anthroposophist and yet his companion from a metaphysical point of view. It is possible to see in him one of the few - very few - people to whom the Roman philosopher gave spiritually "del tu," which the epistolary exchange reproduced here only confirms.

Each correspondence is provided with an introductory note drafted by a specialist, while the many explanatory notes serve the function of clarifying some of the obscurities and unspokenness in the missives.

A.S. - G.S. - L.S.

¹See Julius Evola, *The Way of the Cinnabar*, Edizioni Mediterranee, Rome 2018, ch. 1. See also Joscelyn Godwin's introduction to this volume.

²He himself had some excerpts published in *La Destra* (March 1972), under the title *My Correspondence with René Guénon*.

³See Gianfranco de Turris, *Julius Evola. A philosopher at war 1943-1945*, Mursia, Milan 2023.

⁴A list of these *Notebooks* is available on the J. Evola Foundation website.

⁵An initial reconstruction, based on many archival materials, some of which are republished in this very volume, was accomplished by Andrea Scarabelli in *Vita avventurosa di Julius Evola*, Edizioni Bietti, Milan 2024.

Letters to Alberto Cappa, Virgilio Marchi, Anton Giulio Bragaglia and Yves Poupard-Lieussou (1917-1956)

Julius Evola's artistic journey never ceases to arouse the interest of experts, researchers, scholars, enthusiasts and laymen ⁽¹⁾. In this section we offer five letters, three of them hitherto unpublished, dating from the 1910s to the mid-1960s.

The first is dated 1917, when Evola was still at the front and planned to create an avant-garde art magazine, which he himself directed. He forwarded in three postcards an initial editorial plan to the then teenager Alberto Cappa, brother of the future wife of Filippo Tommaso Marinetti, to whom he explained that he wanted to give the magazine an international scope, with the intention of addressing the young people who were on the battlefields at the time. In perfect Futurist style she wrote, "One is all tied up here doing what an engineer and an ordinary clerk would know how to do better than we do. The friends of Italy don't give a damn, the patriotic-sentimental rhetoric of the worst taste triumphs, the sewers spew romance, bourgeoisie and business all the way, and so on."

The magazine never saw the light of day, but Evola did not abandon the idea of publication; shortly thereafter, another missive addressed to the Futurist architect Virgilio Marchi, reposted here, he described the project with minutiae of detail and intent. The name of the periodical was to be *Alpenrose*, and, broadening the scope, a heterogeneous group was to collaborate in it, in which included, in addition to Marinetti, the Futurist artists Giacomo Balla and Fortunato Depero, the avant-garde painters Giorgio De Chirico and his brother Alberto Savinio, the critic Francesco Flora, the esotericist poet Arturo Onofri and the Marchesino painter Filippo Tibertelli de Pisis, already in the odor of Dadaism. According to Evola, the magazine would breathe new life into the cultural agitators engaged in the battle for ultra-modern art, and in choosing the name, *Alpenrose*, he seemed to be already ogling Dadaist echoes. Indeed, that German word (in Italian, "rhododendron" or "alpine rose"), like the term "Dada," meant "nothing and in sound" had "something coldly stylized of elegant." It could have been suitable for a publication open to absolutely innovative and experimental art forms. The project vanished, perhaps due to lack of funding, and these few words spent between the war and his return from the front testify to Evola's desire to leave a marked mark in the artistic and literary sphere of the early 20th century avant-garde.

The third missive is dated January 4, 1960: Evola had long since concluded his journey as a Futurist-Dada painter and was quite reluctant to want to critically retrace his past as an artist. He wrote to Anton Giulio Bragaglia, his first gallerist at the time of Futurism and Dada, thanking him for putting on his trail some good scholars and gallerists--whom he does not mention, however--such as Enrico Crispolti, Gian Enzo Sperone, Claudio Alberico Bruni Sakraischik, Arturo Schwarz and the publisher Vanni Scheiwiller, who at the time were taking an interest in his works and in that abstractionism that was coming back into fashion. For Evola, abstract art had become only "a new convention," "a craft," "an industry," while in the 1910s and 1920s it had been "manifestation and reflection of a given serious spiritual tension and certain experiences-boundary" that he himself lived and highlighted in his 1920 essay *Arte astratta*, the first theoretical text to have dared to use the adjective "abstract" in an artistic and literary sense in Italy.

The last *body* of letters, two missives written in French and dated December 7, 1964 and February 3, 1965, respectively, were addressed by Evola to Yves Poupard-Lieussou, artist, collector and vice-president of the Association pour l'Étude de Dada et du Surréalisme, who in 1965 published the single issue *Revue de l'Association pour l'Étude du Mouvement Dada* and, between 1967 and 1971, four issues of the *Cahiers Dada de l'Association Internationale pour l'Étude de Dada et du Surréalisme*. Among other things, Poupard-Lieussou was among the organizers of the Fifty Years of Dada exhibition in Zurich and Paris between 1966 and 1967, where two important Evolian works were exhibited: *Interior Landscape. Illumination* and *Dada Landscape No. 1*, also known as *DDD Paysage Dada*; the latter could be admired at the exhibition *Julius Evola. The Spiritual in Art*^{e(2)} held at the Mart Museum of Modern and Contemporary Art in Rovereto in 2022, on the occasion of the 100th anniversary of the announcement of the end of Evolian artistic activity.

In the first letter, Evola responded to Poupard-Lieussou's intention to buy the Dadaist books and documents in his archive (later sold to Scheiwiller a few years later), and also to the interest shown in the possible purchase of some of his paintings from the Dada period. Of these, Evola pointed out that there were only three left and that they were extremely important, for two reasons: they exhausted all that remained of his contribution as a painter to Dadaism and early abstract art, and they were unique, "all the others having been sold in the retrospective solo exhibition held in Rome" at La Medusa Gallery in November 1963. He also added that "for one of these remaining paintings, a gallery in Paris," whose name he could not remember, had made a

preliminary reservation with Bruni's La Medusa, but without completing the sale.

In the next letter, however, Evola regretted not being able to write for Poupard-Lieussou a text on *Dada and the magazine Bleu*, stating, in a totally unexpected way, that he knew little about the existence of that periodical (on which, in January 1921, he had nonetheless published a text fundamental to Italian Dadaist poetics, entitled *Notes for Friends*), and that he had had only an epistolary contact with Gino Cantarelli and Aldo Fiozzi who edited it, while they, together with him, had exhibited at the Casa d'Arte Bragaglia in April 1921 on the occasion of the *Exhibition of the Italian Dada Movement* and appeared to be among the leading exponents of Dadaism in our peninsula. As if that were not enough, in the same missive Evola showed his regret for the price proposed for the sale of his paintings: considering the dating of the works back to the Dadaist period, and therefore their "historical value," the figure that the French collector had proposed to him, being well below the five hundred thousand lire that he considered congruous (today it would correspond to a little more than five thousand euros), seemed to him a pittance and he refused it.

He was right. In 2021 one of his paintings, the oil on canvas *Untitled* also known as *Composition*, was auctioned at Bonhams in London and fetched a record 132,000 euros, or about 256,000,000 old lira.

Guido Andrea Pautasso

[I]

Postcards to Alberto Cappa

July 1, 1918

I thank you infinitely for the letter received. It is good for the rest of us lost in exile up here³, to know that in the cities the younger generations have not left their arms in the most important battle, and that there is someone thinking about it. As for the newspaper, given the impossibility of transformation into *Pensiero ed Azione*, it cannot be thought about anymore, now, although certain funds are not lacking; setting up *ex novo* a newspaper imposes certainty in the life and triumph of the newspaper itself in the first place: that is, the possibility of disregarding, for at least ten months, success and failure; it would then require a certain "smokiness" of form (paper, titles, etc., etc.) which in these times requires not inconsiderable sums: all the more so if then

one had the intention (mine) to make reproductions of very modern paintings and also to bring in pieces of music. Secondly, there is the more important problem still, of organization: wasting time and energy and money on one of those local organuncles, to form the usual companion-hating and self-enclosed church like *Avanscoperta*, *Brigata*, even *Italia Futurista* etc. etc., I don't know if it is the case and what serious thing can come up. I do not intend at all to contribute to the stupid crumbling that has ruined the modern art of Italy. One would like to unify all the various Italian and even foreign groups: not editor but board of directors: no eternal father, but good comrades in the common cause. A fortnightly, with free collaboration in every language: lyrical aesthetics painting music philosophy and science (I come now to finish a discussion with a colleague of mine who is a professor of physics-don't be shocked-and half a futurist: how many beautiful fields of revolutions and destructions!). However, it would take a whole assiduous liaison: Marinetti group, Papini group, *Pages* and *Diana* trend, Tristan Tzara Casella Pratella Apollinaire. And all this is colossal, almost impossible. One is all bound up here to do what an ordinary engineer and clerk could do better than us. The friends of Italy don't care, the patriotic-sentimental rhetoric of the worst taste triumphs, the sewers spit out bourgeois romanticism and businessism at full throttle, and so on. And one may have to postpone the project until after the war, if one is still up. In a four months I will be back in Rome: I hope to move something and I am sure you and Flores will be my comrades.

For *Thought and Action* I was thinking of doing it as something preparatory, and at the same time a collection center: in March to begin to get some names that were by no means unknown and to nab them for the final paper. The 600 lira monthly would perhaps be exceeded, for that.

I no longer received your paper. Does it still come out regularly? Let me know how Riccardi's exhibition went and whether *Lo specchio dell'ora* futurista came out. Give me from time to time some news from Rome and you will truly have my best gratitude.

Greetings

Evola

I write in postcards due to momentary lack of stationery and stamps.

[II] Letter to Virgil Marks

[June 1919]

Dearest Marks,

Excuse the long silence due to the multiplicity and contradiction of vicissitudes that the will of the paper has brought me.

So:

1st Decided on the magazine. Editors I Flora and Jacob. Monthly in the 15-year summer from next fall.

2nd The first issues are premised on: a) By a declamation conference exposition of mine (Marinetti Balla Galli I Giuliani) to take place on July 1 at the Pichetti Hall; b) By a performance of a French work at the Valle that will take place before the end of the month and in which I have involved a large part of the Roman aristocracy; c) There was also a Casella concert, but it had to be postponed until November because of the late and exploited season.

3rd The newspaper costs 450 for 1,200 copies with clichés. I had to give up the idea of the *[illegible word]* because it required the establishment of a proper one, which in our case, given the absence of any commercial possibilities, was ridiculous. In 16 p. issue it will cost 75 cents. About 500 subscribers are needed, or else it will not last very long. Place advertisements on the inside cover. Messaggerie Italiane for circulation want 50% on copies sold, so while staying with them for the first issues, we need to grab subscribers and subscribers: in order to have ease to take advantage of possible sympathies we will make three types of subscriptions, one "null," the others with progressive dues as "membership" and "member." So we organizers must do the impossible in this regard.

4th Contributors there are several insured: others would join, but want to be paid. Others will come after the first issues. The 1st issue will come out in the 1st^a fortnight of July, I hope. Send me right away a "prologue summary" article of your architectural theories and possibly also an illustrative drawing: tell me if I can use those very interesting sketches I possess. If you have significant and new things from friends, please send.

5th There was an erroneous discussion about the title, without concluding anything: perhaps it will be *Alpenrose* because it means nothing and in sound has something coldly stylized and elegant about it that can perhaps fit the character of the magazine. Again, if you have any good ideas, write immediately.

6th Collaborators insured Balla Bandinelli Binazzi Casella Ciarlantini Depero De Chirico De Pisis Fiumi Flora Folgore Galli Gavasci Giacobbe Marinetti Pagano Petroni Vergani Recchi Rosa Rosà Malipiero Savinio Vergani Onofri.

Let's hope well. Everything is now in the subscriptions: hold out until November: then comes to help the Casella concert, then of the theses and other events I have ideas of organizing this winter. In the meantime, let's hope for public interest and the effectiveness of true disinterested and serious originality. So write now: I will notify you in any case before the 1st issue goes to press.

Best regards

Evola

197 Corso V. Emanuele

Alpenrose contemporary art magazine

For dissemination [*unreadable word*] search listings.

I will immediately attach the addresses given after the 1st issue. The 1st issue combined with a sheet showing the possibilities of the magazine's existence based on interest and help of friends, will be sent as an essay and circulated as widely as possible.

[III]

Letter to Anton Giulio Bragaglia

Rome, 4.1.1960

Dear Bragaglia,

Thank you for your postcard and cordial remembrance.

I have already heard that you wanted to point out the contribution I already made, so many years ago, to "abstract art." Today it is in vogue, as Dadaism itself seems to be, and as of Zen we are becoming interested, like true boors and provincials, only because those of the American *beat generation* "discovered" it (I had first spoken about it in Italy in '42)⁽⁴⁾.

As for abstract art and similar manifestations, the important thing, in my opinion, is not to point out uninteresting "priorities" in themselves, but the fact of an obvious drop in level: back then, when I was dealing with them, they were manifestations that made sense not so much as "art" as a reflection of a given serious spiritual tension and certain experiences-boundaries. Today it is no more than a new convention, a craft, an industri^{a(5)}.

-

Properly, I am not "sick" in my legs: I am only prevented from walking by an external, traumatic factual cause, as a result of a wound sustained during the Battle of Vienna, 1945⁶. This is of but little importance to me; my essential activity is in no way disturbed, on the contrary, and as for the secular field, concerning the legs in particular I have no "sins of omission." There is some incidental inconvenience, such as that "the mountain not being able to go to the prophet, the prophet must go to the mountain," that is, that I can only meet those old and new friends who come to me to visit.

Sincerely reciprocating your good wishes,
with kind regards

yours
J. Evola

[IV]
Letter to Yves Poupard-Lieussou

Rome, December 7, 1964

Dear Sir,

I received your letter and thank you. I remember vividly your visit to Rome and our conversation.

Regarding the rare books of the early Dada period that I have reported to your Association, I have written precisely because there is no clear idea of their current commercial value here and because there are likely to be people in your Association's circle of friends who are interested in having them. For this reason, I cannot propose prices; but I would be grateful if, following a brief investigation, you could give me an overview of the situation. Only in case of a favorable offer would I part with these books.

In my letter, of which you will certainly be aware, I also mentioned three paintings, the only ones remaining from that period (up to 1922), all others having been sold in the solo retrospective held in Rome last year. For one of these remaining paintings, a gallery in Paris (Gallerie Chalaire? I am not sure of the name, which I was told by phone) had reserved a preliminary reservation at the Italian gallery (La Medusa, of Dr. Bruni). But then it gave no hint.

In principle, in case of a favorable offer, these paintings could also be sold. It should be noted that the three paintings exhaust all that remains of my contribution as a painter to the Dada movement and early abstract art. Aside from their "historical" value, the fact that four of my books (metaphysics, critique of civilization, etc.) have already been published in French, and a fifth will be in 1965, is a great advantage: my name is beginning to be known in a fairly wide French circle, which may draw someone's attention to those unique documents of the old Evola painter^{e(7)}. -

It goes without saying that if her contacts could lead to a sale (of books or paintings), she could always count on a percentage.

Please accept, dear sir, the expression of my warmest sentiments.

J. Evola

J. Evola
Corso Vittorio Emanuele 197
Rome

PS. I also had 2-3 kilograms. of magazines and pamphlets from the Dadaist period, but I sold them last year to one of my Italian publishers, who had shown a special interest in essⁱ⁽⁸⁾. -

[V]
Letter to Yves Poupard-Lieussou

Rome, February 3, 1965

Dear Sir,

I received your letter, and I regret that I cannot prepare for you a text on *Dada and the magazine Bleu*. About this magazine-which was not published in Rome and of which only two or three issues came out, I think-I know nothing more. There was an exchange of letters with Messrs. Cantarelli and Fiozzi, who I believe were the editors, who participated with me in a Dadaist exhibition in Rome in 1922 or 1923, but whom I never met in person.

After that I never heard from them again. And that was it.

Thank you for the information about how much these rare dada works, which I would have been willing to sell in principle, might fetch. The question is that the prices you have indicated to me are very low, even compared to what you

could get here. If by any chance an admirer should come along and make a better offer, please let me know.

Black and white photographs exist of the paintings (which, however, do not render the subject well). However, it is necessary to consider that the market price for works of this type here, given their date - 1919-'21 - and thus their "historical" value, is not less than the price of Lire 500,000.

Please accept, dear sir, the expression of my warmest sentiments.

J. Evola

¹ For an exegesis of the Dadaist experience, particularly Evola's, see Julius Evola, *Theory and Practice of Avant-Garde Art*, Edizioni Mediterranee, Rome 2019; Massimo Donà, *The Unrepeatable. The Paradox of Dada*, Castelveccchi, Rome 2020, and *Apology of the Immediate. Itinerari evoliani*, InSchibboleth, Rome 2020; Emanuele La Rosa, *Dada? A Criminal Madness. Reception and Developments of the Avant-Garde in Italy (1916-1945)*, Robin, Turin 2018; Guido Andrea Pautasso, *Monsieur Evola, the Young Baron and Futur-Dadaist Painter*, in *Studi Evoliani 2015*, J. Evola-Arktos Foundation, Rome-Carmagnola 2016, and *Evola's Pictorial Work, Beyond All Limits*, in *Arthos*, no. 31, February 2023.

² Julius Evola. *The Spiritual in Art*, exhibition catalog (Museo d'Arte Contemporanea Mart di Trento e Rovereto, Rovereto May 15-September 18, 2022), from an idea by Vittorio Sgarbi, edited Beatrice Avanzi, Giorgio Calcarà, in collaboration with Guido Andrea Pautasso (Scientific Committee for Evola Artista), Mart, Rovereto 2022.

³ As he writes, Evola is on the Asiago Plateau, along with many of his peers, engaged in the decisive phase of the Great War [Ed.]

⁴ Refers to *The Doctrine of Awakening*, an essay on Buddhism including a section on Zen, given to the presses in 1943 [Ed.]

⁵ Evola claims on several occasions the uniqueness of his own meta-artistic path—for example, in the chapter devoted to "abstract art" in *The Way of the Cinnabar*, published in 1963 [Ed.]

⁶ This was the Vienna accident of January 21, 1945, which caused Evola permanent paralysis in his lower limbs, effectively forcing him to spend the rest of his days in his Roman apartment. On this dramatic moment in his life, see his correspondence with Walter Heinrich, Girolamo Comi and Massimo Scaligero, together with related notes [Ed.]

⁷ On the French Evolian reception see Alain de Benoist, *La fortuna di Evola in Francia*, in *Testimonianze su Evola*, edited by Gianfranco de Turris, Edizioni Mediterranee, Rome 1984; Christophe Boutin, *Politique et Tradition. Julius Evola dans le siècle (1898-1974)*, Kimé, Paris 1992, p. 419-436 [ed.]

⁸ This was Vanni Scheiwiller, to whom Evola sold much material of the time—including Dada posters in French, German, Dutch, Spanish and Hungarian, Tzara's *Cinéma calendrier du coeur abstrait*, the sixth *Dada Bulletin* and a copy of Georges Ribemont-Dessaignes' *L'empereur de Chine*—making him a decidedly favorable price in gratitude for having published him in 1961 *Riding the Tiger* [Ed.]

Letters to Girolamo Comi (1927-1962)

Julius Evola addressed, between 1927 and 1962, thirteen missives to the baron-poet Girolamo Comi (1890-1968). They were tracked down by me in Lucugnano, a small town in the Salento region in the province of Lecce, at Palazzo Comi in July 1986, and in fact constituted the first "Notebook" of the J. Evola Foundation, now almost unobtainable ^{e(1)}. To contextualize their contents and understand exactly the essential role Evola played in determining the ideal world of the Apulian poet, ignored by "intellectually correct" critics, it is necessary to proceed to a chronological analysis of the missives, referring to the notes for more specific insights.

Late 1920s and 1930s. From what the thinker writes, it is evident that Comi frequently collaborated with Evola in relation to the mystical-spiritual background of his poetry. This is a fact accepted by literary critics (from Baccelli to Macri, from Valli to Tondo) who openly speak of "magism," "mystery doctrines" (Comi had approached Steiner's anthroposophy others), "sensuality panical and pagan," "language initiatory and sometimes abstract." "cosmic and sensual mysticism." It is extremely singular, however, that from such findings one does not draw the consequences and does not go back to the influences that, in addition to Steiner and Arturo Onofri, must also be unquestionably traced in the contacts he had in Rome with the Ur Group and Julius Evola (Comi signed himself on *Ur* with the pseudonym *Gic*). When the Apulian nobleman writes in his *Necessity of the Poetic State* (Al Tempo della Fortuna, Rome 1934), a text not coincidentally positively reviewed by Evola, that "the word is also magical because through it the certainty of communion with the absolute is realized," he affirms a truth that is not only biblical, but also strictly *mythical* and *magical*, because it is only through the power of the word that primordial gods and heroes, thus also the "magician," operate directly on reality. An aspect systematically ignored by literary critics, who dwelt either on the earlier "French" period, or on the period following Comi's conversion to Catholicism, in which the "desire for transcendence" of the poet, his "longing for transhumanism" sublimate the original "Dionysian orphism," "immanentism" and "pagan sensuality," referring first to Dante, then to St. Thomas and finally to St. Paul.

It was precisely between 1925 and 1934 that a close relationship was formed between Comi and Evola, which continued at the level of friendship in the following decades, as documented in letters. The poet's library, moreover, contains no less than seven of the philosopher's works, including a copy of *Essays on Magical Idealism* (1925) on which

appear a poetic-hermetic dedication by the thinker to his friend (*Break the harmonies / Pass in algebra in serpent in metal in wind / Revive in arborescence of flame*)⁽²⁾, as well as a series of critical annotations by the latter to the Evolian text.

Comi's *Canticle of the Soil* came out in *Ur*, while an excerpt from *Canticle of Time and the Seed* was published in *Krur* in 1929. In *La Torre*, the Apulian baron collaborated more intensely, with a poem and four articles on poetic-literary subjects related to Tradition. A final paper, signed *Momus* (*Momo* is short for Jerome), appeared in the third issue of the journal. Also in *Diorama filosofico* (1934-1943), a special page of the newspaper *Il Regime Fascista* edited by Evola^{a(3)}, came out about ten writings by Comi. His collaboration ended in 1935. One can speculate that a "cooling off" arose because of Comi's "conversion," or that reasons for disagreement intervened that are not evident from the correspondence. In any case, Evola's review of the poet's book *Aristocracy of Catholicism*, published by Guanda in 1937, was negative. The philosopher accused his friend of having forgotten "his previous cultural experiences." Thirteen years later it was Comi who contacted Evola, who joyfully greeted the Apulian nobleman's "return."

While from a biographical standpoint the letters testify to Evola's "mobility" missives are in fact sent from Rome, Capri, Ortisei and Vienna-what also emerges is a wide tolerance for those who followed, or later took, a Way different from his.

1940s. This is the most important group of letters. It is the poet who first came in contact with Evola, who was admitted to a clinic in Bad Ischl. He may have been given the address by Massimo Scaliger^{o(4)} or the "alchemist Gabbrielli," as one might infer from the letter of April 20, 1948. It was Comi's involvement with the Italian Red Cross that enabled Evola to return from Austria to Italy in mid-August 1948. From Cuasso al Monte (Varese) the philosopher was then transferred between October and November to Bologna. The following year he resumed collaborations with various periodicals of the "ink of the vanquished"⁵.

What shines through these letters is an Evola who alone, isolated, has to cope with serious material situations only with the strength of his spirit. Serious situations to such an extent that he asked Comi for help in receiving genuine food. His was an exterior and interior combat (letter of August 31, 1948) conducted "amidst the ruins" (letter of April 20, 1948), an image that will give the title to one of his well-known essays on political doctrine (*Men and Ruins*, 1953). The traditionalist thinker has the feeling of being in "a foreign land" (letter of August 31, 1948). He cannot help but stigmatize the political situation in which Italy finds itself. And of course there is his infirm state, addressed with the usual

self-mockery: "Something has happened [...] that I would call a bad joke, if faith in a deep sense that is hidden in any event, a sense that cannot always be deciphered down here, did not forbid it" (letter of April 20, 1948).

A physical condition, that of the paralysis in his lower limbs suffered during the Vienna bombing, which never prevented him from devoting himself to study and creative and intellectual activity. This inner "calmness and intangibility" did not exempt him from pressing questions about his future ("So it is not at all clear what will happen of me in this contingent order," he wrote on April 20, 1948, a state of mind that mirrors that of two years earlier contained in a letter to Erika Spann dated May 12, 1946⁽⁶⁾), even to the point of adumbrating the possibility of death ("But even on this level, having done as much as I could, I would have preferred to close the game," letter of April 20, 1948). From the missives shines through the Evola of all times, animated by the desire and willingness to face adversity, with the awareness that it possesses a non-contingent meaning; it also shines through what today would be called an exceptional "spirit of service," the making oneself available in any case within the framework of "a spiritual super-individual action" (letter of April 20, 1948).

1950s. This time it is Evola who makes contact with Comi and, from what we read, no other correspondence should have taken place between the two since 1950. The relationship with the Apulian poet is always cordial and even affectionate, if we bear in mind the solicitude with which Evola asks Comi for news, after noting his condition during a meeting in Rome (letter of August 19), and expresses his desire to continue to maintain both direct and epistolary relations with him. Not possessing Comi's replies, it is impossible for us, finally, to know whether he helped Evola in the search for the title for the "history of the genesis of his writings," to which he alludes: probably not, since the book eventually came out with precisely the reference to the "theme of a way," to which the author refers in the conclusion of the last letter found in the Comi Library (this is evidently *The Way of the Cinnabar*, from 1963, which, by the way, is not found among the poet's books). It can also be assumed that the latter never replied to the letter and that, therefore, the correspondence between the two stopped here.

Gianfranco de Turreis

[I]

March 21, 1927

Dear Baron,

Thank you very much for your beautiful book which comes to add to the series these aristocratic works of yours. I will read it and have it read like the others.

I wrote to your sister but 't received a reply yet. I am well, working. I have a beautiful atelier where I spend long peaceful hours. Greetings to all friends Prati, Onofri etc.

Regards to the Lady and a kiss to the little girl
Greetings

Evola

At the end of June I will be in Italy Fiera di Primiero (Feltre)⁽⁷⁾.

[III]

Capri, October 1, 1932

J. Evola

Did you see? You ended up on postcards like Pastonchi and Bertaechⁱ⁽⁸⁾ (see overleaf) Ruggero Orlando

[III]

Rome, April 3, 1934

Dear Comi,

Thank you for the articles. I have read them and find them suitable. It's just that they are too short, so I will have to combine them as two parts of one piece of writing, also to be able to match you the fee of an article^{o(9)}.

Make more, keeping only in mind the length, which you can calculate by making an equivalence of your writing with a line in the newspaper. I welcome your rapprochement to the Christian faith (I hope I can read: *Catholic*). You know well that, from our point of view, pending better adherence to a tradition, even if it is only religious, already means something^{a(10)}.

With cordiality believe me

Yours
J. Evola

April 5

Lesà D'Amato sent more drafts. They seem to me to be very correct. Do I retain them or should I send them to you ^{e(11)}?

[IV]

Ortisei, August 4, 1934

Dear Comi,

can I beg you to send me everything you have ready (articles, pieces, etc.) here?

That is: Ortisei (Bolzano) mail stop.

This, however, *immediately*. If it is ever sent a few days late, let me know in the meantime by postcard. I would like to have here by the 12th in order to use the page of 1⁶⁽¹²⁾ as well.

Cordially

Yours
Evola

[V]

Capri, October 16, 1934

Dear Comi,

what happened about you?

Also about the article, which you had mentioned, I haven't heard anything more. If it is ready, send it now, or send it as soon as it is ready.

Here I will stay a couple more months Cordially

Yours
J. Evola

Villa Vuotto Capri

[VI]

Vienna, January 10, 1935

Dear Comi,
thank you for your letter and good wishes.

You may have seen that two of your articles ⁱ⁽¹³⁾came out on the last page. They were very poorly placed, but it was a contingency, before which the editors did their own thing.

About the second piece of writing, I did not think it was suitable for *Regime*, only because the repeated dealing with the function of the "poet" and polemicizing around it fits poorly into the directive of the page. You can deal with more general and universal topics as you did in your other writings. And adjust for a normal length (one and a half columns) as well.

Frankly, if you didn't tell me about it, your "Catholicism" I wouldn't even notice. One can safely agree with much of what you write, without such prejudices coming into question at all. Your need not only to talk about your "conversion" but even to explicate loving... proselytism ^{o(14)}seems a bit peculiar to me. In my regard, for the "conversion" that matters, for the one that is an indelible fact of essence and not of feeling or religious faith, I am fine - exactly - for thirteen years ⁱ⁽¹⁵⁾. For the other "conversion" nothing would be easier: I would only need to "limit" and "veil." And it is well possible that if I don't happen to end up in lands, where traditions of another kind and breath retain their strength and offer practical foundations, and if I don't decide to take the proper path to become a ... *Führer* or an impresario of juvenile homes, for more seriousness and calm practicality of life I may very well be a "convert," one day not far off.

I will be here for another couple of months, so I am afraid I will not attend your conference. As for mine, I am not thinking of it at all, it connects with returning Rome, which does not appeal to me, finding here an environment in every respect more interesting and exciting.

Send therefore as soon as you can of
the other ^{o(16)}. And with cordiality
believe me

J. Evola

Wien
Mahlerstrasse 13

[VII]

Bad Ischl, April 20, 1948

Dear Comi,

I got yours - an unexpected letter that really gave me a joy. I am glad to have had this sign of life from you, to know that you are there, that you have happily come through the stormy period and that, in every sense, you feel you are on the line of recovery. Of your attention I am grateful. I have been able to see that the material destructions today are not so great, as those of character, even among "friends," that one can hardly recognize us as the same beings as before. Of all the more precious to me are the few exceptions.

I don't quite remember that I wrote to Gabbriellⁱ⁽¹⁷⁾ about my things. As a chronicle there was first a very interesting period with almost cinematic glimpses and by col. Lawrenc^{e(18)}. From the end of it, I set out to exasperate the trials that I had already here and there, at other times, begun in the Alps¹⁹, in the sense of asking-through a methodical exposing myself to danger-how far, instead, "one" wanted me to go "beyond." This in a sense, which, minus a certain nuance, in the terms, of the particular tradition to which you have recently leaned²⁰, would be expressed as "thy will be done." Instead, as you know, neither occurred, but rather something that I would call a bad joke, if faith in a deep sense that lurks in any event, a sense that cannot always be deciphered down here⁽²¹⁾, would not forbid me.

In any case, my affair-even if I were to remain like this forever (which is not ruled out)-spiritually means no more than what a broken wheel was in one of my cars. A positive side of it is the further confirmation for me of calmness and intangibility for which exclusion from any "secular" and external activity means more or less nothing. And if I had the sense, that I was required, if I saw the possibility of grafting my internal possibilities into superindividual spiritual action, really nothing there would be changed. But - I think, unlike you - I see only a world of ruins, where only a kind of front of the catacombs is possible, for which I already believed I was giving what was essential I could give. So in front of me I see nothing but a gray space: neither real actions, but a surviving having to face situations, which I wouldn't know how to call trials, but which fall under small empirical concerns.

For you know that I have never had any thought of organizing a bourgeois-type *home for* myself; I have only an old mother, whose years (if not even months) of life are contactⁱ⁽²²⁾ and organizing an existence in a way that conforms to my status,

prevented, it is not easy in Italy, my personal resources being minimal and all but destroyed by inflation, my "pure" activity certainly not being able to provide a basis, and my "applied" activity being out of time (as "fashions" are, my ideas can only remain those of a Metternich or a De Maistre). Thus it is not at all clear what will happen of me in this contingent order. We shall see.

For the immediate side I am very grateful for your proposed concern. For repatriation the thing can be done automatically through the consulate. You say you know the president of the Red Cross. He is Zanotti Bianco²³. I too got to know him in the old days and we had many friends in common. The old acquaintance has now been reminded of him by a Mrs. Orazi, to whom, he promised to do everything possible for me. But so far nothing has materialized. In essence, it would be a matter of arranging, through the C.R., that on coming to Italy, I be received in a truly specialized neurological clinic, to see if any new treatment is found in Italy (my case is atypical and such that unless an expert is found who, literally, devotes himself to it, nothing will come of it²⁴); after this attempt, possibly, a short period in a sanatorium because in the long lying, lack of air and poor nutrition, tuberculosis symptoms have also manifested themselves. If you want and can take an interest in this regard in Zanotti's acting proactively, I will of course be grateful.

That settled, there will be time to make my own private arrangements and, in the meantime, we can decide on departure, which would now be more than opportune²⁵. Everything here is still in shambles; there is a shortage of medicines, we live as in the worst period of wartime rationing in Italy, and so on. But I cannot move before things in Italy are clear in the sense indicated. If you permit, my brother²⁶ will be able to relate to you: he is a person who gives himself every thoughtfulness but is spiritually completely foreign to me, and there are reasons why under no circumstances could I live with him.

Wanting to devote two more words to this *lands-à-terres* order, if anything comes from the alchemist Gabbrielli, it will be more than welcome²⁷: and also - if this is not excessively indiscreet - if from time to time the opportunity should arise for you to send within the limits of that small package "sample without recommended value," as some friends do, some products of your lands, here I am at the point, to have to struggle even with certain low functions because eating what is found and repeated uninterruptedly (things made of flour and equivocal stuff in American boxes - vegetables, fruits, eggs, fresh meat, almost not even a shadow) costs me every time a real overcoming, like a real medicine

The only happy thing I heard from downstairs is that my books are all sold out, that there is strong demand for them, so now the reprinting of the main ones of them is being prepared--preparing the new integrated text and *set up to date* has been, in recent times, my main occupation^{e(28)}. There are also proposals for foreign language ^{a(29)}. Even when the front separated us my last book *The Doctrine of Awakening* came out in Bari. I do not know whether you have seen it and whether the freedom granted to you by the particular religious tradition to which you have adhered might make you interested in it. This might perhaps be the case, at least, for the last chapter, where the demands formulated for a line of pure "asceticism" and pure transcendence should present a value independent of any particular and conditioned viewpoint. But even in this plan, having done as much as I could do, I would have preferred to close the game....

I do not know to what extent I can share your feeling of a "revival." It seems to me rather the times of the "abyss calls the abyss" ³⁰ (have you by any chance seen Guénon's latest work *Le monde du nombre et les signes des temps* [*sic* ¹⁽³¹⁾? I judge it to be fundamental). In any case, I will be glad to hear more about your activities, the "Academy" and the journal you mention, and your plans³². Me, I must by now close this long letter by apologizing for writing in pencil -- if not, I would have had to get up and type, which arouses various reactions of these good nerves of mine also "liberated" and, it seems, organized out of all control from above...

With warm cordiality and every good wish

Yours
J. Evola

c/o Graf [*sic*] v. Bracoren^{s(33)}
Hans Bauer, Bad Ischl

Perhaps it would be good if, on receiving this, you would send me two lines note to let me know that it has been received. The mail is still not quite regular.

[VIII]

Cuasso al Monte, August 31, 1948

Dear Comi,

For about two weeks now I have been in Italy again. C.R. organized the trip very well, and it was almost twenty hours by car in two days with

An overnight stay in Bolzano.

I am now in a sanatorium north of Varese, a couple of kilometers from the Swiss border (Lake Lugano). In more ways than one, things are better here than in the Austrian clinic where I was: I mean, on the material side.

However, the more or less idyllic ideas, that the change of place, of climate, of geophysical conditions would have a decisive action on the intervening complication of a very stubborn pleurisy, which has lasted almost four months, have not been confirmed. On the contrary, right here, now, a decisive worsening has occurred. The temperature in the last few days has risen to forty degrees, and since the organism has been busy for so long with such shenanigans I am forced to send reinforcements to the line of internal defense and the line of guard, to prevent any infiltration of disguised organic repercussions.

This is a particularly tedious handicap, because it is, after all, a complication with respect to the fundamental fact, which is that of the legs. And I would have liked Zanotti Bianco's interest, which you also effectively advocated, to focus precisely on the line of a forwarding to a neurological clinic with some really competent specialist willing to study the case thoroughly. Hopefully, the one thing will not impede the other.

The first impression about the life of the new Italy, as I could get it from a few newspapers and from the style of those here, is that of a particular turbulence. A psychoanalyst would suggest that these are people who, repressed in their sex lives, need to "unload" on another plane. As for "positions," the most decent ones seem to me to be those of MS¹⁽³⁴⁾, but solely because they deny the other parties without exception and are dry nannies for the "liberators" of both the Western and Eastern blocs. But on the positive side, they do not go one step beyond the quagmire either.

I am afraid that you still owe me a letter informing me a little from near about the sphere of your activities and initiatives and your aims. To know about this would interest me greatly. Rather than of returning to the "homeland," I now have the sense of having come to a foreign land: I can count on the tips of my fingers, and, I fear, of only one hand, the people with whom, here, now, being still alive and present, I can have contact.

Thank you, once again, for what you have done for me and, therefore, do not eclipse yourself in the hermetic Apulian remoteness.

Sincerely

Yours
J. Evola

CRI Sanatorium Room 2
Cuasso al Monte
(Varese)

[IX]

Bologna, January 8, 1948 [*sic*]⁽³⁵⁾

Dear Comi,

I haven't heard anything more directly from you, but my brother told me that you repeatedly inquired about my things, so I thank you for your kind interest.

To give an account, however, I must say that the four months I spent already in Italy were worth almost as much as deaths and that the situation now, especially from a medical point of view, is even worse than in Austria.

Where I had first been, near Vares^{e(36)}, was a health resort essentially for chest diseases, chosen for me mainly to get little better in the general way.

For the past two months I have been transferred, as you know, to Bologna, on the CR's own initiative, without any special intervention. Now this is a former military hospital, a collection center for veterans and amputees, where a badly organized disorder reigns and everything more or less drifts. There are two professors with a certain name in bone and orthopedic surgery-and this is the field from which, after all, the place derives its name "Putti Center." But, for everything else, there is neither competence nor will to do. There is a lack of a properly neurological section, in this regard there is only a consultant who in my regard limited himself to the simplest and most primitive diagnosis-with no others who, after this cursory examination, "follow up" the case and make an effort for real therapy. Even in the field of side complications, which begin to occur in a chain after the ceased pleurisy, I have to waste my forces of indifference and remaining natural resistance to supplant a real assistance of more or less novice doctors, who only show up from time to time. In the administrative and food sector, too, things are chaotic; think of the fact that, enthroning themselves, "internal committees" of sick communists have been formed, who are busy in their own way, and for utmost concern they have the hindering and supplanting of the religious sisters, who are the only ones who give themselves some trouble with food for the needs of those who are really in need (indeed, I wanted to send you, in this regard, a

report for possible forwarding, in recent days things having reached such a point that the sisters had to resign in protest-which the director, out of fear and not knowing how to impose himself on others, accepted).

Toward the end of the year, my brother showed up here, and it became apparent how little sense there is in my staying here.

But what I have heard generally about hospitals and clinics is depressing. It is not appropriate to interest Zanotti afresh before a place has been identified in which, in my case, something can be expected: that he will then take an interest in my transfer at a stroke. It is now a specialized neurological clinic and a preliminary to interest his manager, to get a sense of whether or not he will take my case to heart. But it seems that this is like a white fly, that in Italy no one does anything about anything and that even named specialists only get busy in private clinics where they can make money.

In any case, my brother will make attempts to do so, and if you, possibly, have any chance to help him, I will be very grateful.

Sorry about all this "Job's message." I send you simultaneously the book of an Alsatian: *De l'unité transcendante des religions*^{s(37)}. The style is a bit heavy. If you have time and desire to see it, I would be interested to know your impression.

In cordial friendship

Yours
J. Evola

CRI Hospital No. 46
"Putti Center," Ward 3b Bologna

[X]

Bologna, March 30, 1950

Dear Comi,

Already for some time contact has been lost again. That from Cuasso I moved to Bologna, however temporarily, of that I think, however, I have already informed you.

About ten days ago I "dropped in" to Rome, after many years, to resume various contacts and to see several people. I also phoned you, having had

Of course nice to see you again. But no one responded, so I suppose you reside in Lucugnano these days.

I then returned again to Bologna, because a material basis still has to be arranged to make it possible for me to leave this clinic, where I am on an assisted-living basis, and to live privately in my former *pied-à-terr*^{e(38)}, certainly not suitable, in its present form, for my condition, which has remained more or less the same. Out of sheer conscience I have consulted a couple of specialists in Rome as well, without getting any special light.

A long time ago I received, as your last sign of life, a copy - the first - of *Alber*^{o(39)}. Didn't any other issues of that magazine come out? I believe that of books of mine that came out in new editions the publisher, at my instruction, sent you copies. Meanwhile, I also began to write ethical-political articles in dextr^{a(40)} newspapers.

On one point, which will seem singular to you, I would like to question you. I know that you have estates over there and, I believe, also an oil mill^{o(41)}. Now there is a very good, distinguished friend of mine, a lawyer and former writer, who given the times, after an attempt in Argentina, has gone into commerce and precisely, now, into the big oil business. He is a person of the breed that is now almost lost, basically honest and generous, who greatly helped me - the name is avv. comm. Guido Cavalluccⁱ⁽⁴²⁾. If you had free allotments of your products, the thing I think could be useful to one and the other, because, I repeat, you would hardly know how to find more trustworthy people. So, if you think, let me know.

And also tell me something about yourself and your business. At what time are you habitually in Rome? The trip having been less inconvenient I had supposed, it is well possible that I will make an appearance there again, further on.

As you are well aware, Zanotti Bianco is no longer at CRI-an impossible environment for those who want to pull straight; the person who replaced him in the presidency is something of a rubber object, pullable on all sides and without character (so is the information). It is unfortunate, even for what may possibly concern my affairs in the unclear future.

So, I'm waiting for two lines and with cordiality believe me.

Yours
J. Evola

"Putti Center" Clinic
Ward 3b
Bologna

[XI]

Rome, 28.XII.1958

Dear Comi,

Since our last contact, even simply epistolary, some time has passed. I can hardly imagine it, but it is already ten years, for that was when you kindly took an interest in my repatriation through the Red Cross in 1948!

I had long ago something of the Tree editions, then nothing else. Peculiar thing, solely from the good literary liquorist, Gabbrielli, I learned from so much as something about you. At his suggestion, a few times I tried to call you, at the apartment in Rom^{a(43)}, but no one answered the machine.

Gabbrielli also passed me the small volume of recent poems on the subject Ev^{a(44)}. He then told me about various contingencies you have been struggling with lately^{e(45)}.

To have a sign of life, I would be pleased. For my part, there is nothing specifically new and interesting. The sharpening of the legs has only been worthwhile in limiting some profane activities, while on the intellectual and spiritual plane I continue the action of before -- insofar as the conditions of this decomposed world permit -- at positions in every respect unchanged.

A *Metaphysics of Sex* of mine came out recently, a fairly big book, already quite absorbed by the personal audience, despite an unnatural conspiracy of silence in the press. I wonder if by some liminal consonances with the subject Eva might interest you. Actually, I don't have any more free copies, but I might find a way to get the publisher to put out another one.

Already for some time I had been planning to write these lines to you. Now I have an opportunity to also wish you the best of luck with the new cycle -- and, again, if you give a sign of life, I will be pleased.

Very cordially

Yours
J. Evola

197 Corso Vittorio Emanuele

[XII]

Rome, 10.II.1959

Dear Comi,

I got yours, and I am pleased with the resumption of contact.

Then also came *The Tree*, for which I thank you, which I scrolled through and also passed on to friends who knew about the initiative but did not know where to find the magazine here. I see that you are always trying to reconcile poetry with higher content. I don't know to what extent that can succeed today, given the existential waning, for centuries, of the natural soil on which something decisive in that direction could ripen, beyond the individual. Moreover, I do not see you, in the magazine, in del all good company. Even the busy gentleman Vittorio Vettori appears there ...⁴⁶

Hopefully the publisher did not just chit-chat, assuring that he sent you my *Metaphysics of Sex* as I had begged him to, after you mentioned that the book might interest you. If it has arrived you will be able to take a look at it. And that having happened, writing about it, eventually, will not represent anything burdensome for you. I, of course, am not a "review hunter." I take note of the fact that, for various reasons (and also various "myths"), the so-called big press strictly ignores me. This, however, does not bring a great ; there is now an audience of mine--indefinable but real--that despite every conspiracy silence is interested in my books, so they are equally sold to the extent ... desirable by publishers, and indeed even reprinted.

I do not think it is the case to over-dramatize what it takes to stand up to certain contingencies; when a certain limit is not exceeded, the habit of a certain detachment, preserved even in an intensive regime and profane experience, without social spiritual or metaphysical implications, is enough (on the other hand, in my particular case, there is nothing affecting the essential activity, for the non-essential there is help due to the fact, of having almost no "sins of omission"); for certain human types these are mere "police measures," and they are far from drawing from this either reason for crisis or for particular "victories."

Your mention of St. Lawrence, with a kind of equivalence of presuppositions "as long as they act," I don't think responds to your exactly expressed thought, because it would end up in a rather trivial pragmatism. A fact, even a non-normal one, including a "miracle," in itself means nothing. For example, levitation can be produced either in a *medium*, or in a saint, or in a savage sorcerer, or in an initiate. In each case, the essential, symbolic content is essentially different: the fact, in itself, is almost nothing and can only *épater le bourgeois*. Celsus took it in this sense, speaking very much from above, against the Christians, for their supposed use of miracles as a means of "conversion" ⁴⁷. Remember also the Buddhist distinction between the "noble" (symbolic) miracle and the "non-noble" miracle. But these are things you know very well.

It seems to me that in earlier times at certain times you thought that fascist oppression was the cause of material, social and cultural malaise. Now the oppression has blown up -- and you can see that it has come out of it... Does this cue have relations to your vicissitudes in agriculture-industry, taxation and the like...

If you are interested, I will also get you my stuff that is gradually coming out. A completely new presentation of Lao-tze's Tao-tê-ching, a little work on the *Golden Verses* of Pythagoras (really, made to order, I sympathize only little with Pythagoreanism), an essay on the doctrines of "heroic realism" of the early Jünger^{r(48) are} in sight for this year.

Be well and don't fail to show up sometimes.

Very cordially, in ancient friendship

Yours
J. Evola

[XIII]

Rome, August 19, 1962

Dear Comi,

After your welcome visit this winter, which I hoped would have been followed by a second one-a resumption of contact after a good group of years that don't seem like one at all-I heard nothing more directly from you.

I hope that you have gradually recovered, because, if I must be honest, I have been rather struck by that state of yours of a depression that seems to me to have a purely physical or psycho-physical undertone, so more or less profane⁴⁹. I think in that regard it would be essential that you have someone close by who has energizing power, acting especially by example. And I regret that circumstances do not make our frequent contacts possible. But perhaps this has already been overcome.

At the time, the publisher Scheiwiller, to whom, by the way, I had already referred your name, told me that following your request he sent you my latest book, *Riding the Tiger*. I hope that you have received it, and that you have had, or will have, the opportunity to take a look at it, not causing it to end up like that other book of mine, *Metaphysics of Sex*, which, as you told me, had gone into the hands a friend of yours even before I could bring attention to it.

These days I finished a new book, which I may have mentioned in our interview, which is a kind of history of the genesis of my writings, from the very first

period of avant-garde art to the present with an *aperçu* on my activity of more than four decades: especially as a guide or document, the biographical element being of course almost nonexistent, restricted to only hints that may explain one or another situation and indicate certain contingent "conditionalities."

One reason I am writing to you is, also, to ask if, with your most vivid imagination as a poet, you did not have some title to suggest, having some allusive power. The theme of a "way" has presented itself to me, but without my being able to articulate it in a set adap^{o(50)}. For some suggestions, if you come up with something, I would be grateful.

However, I will be glad to hear from you.

With many cordial and sincere good wishes

Yours
J. Evola

Corso Vittorio Emanuele 197
Rome

¹ See *Letters of Julius Evola to Girolamo Comi*, edited by Gianfranco de Turreis, J. Evola Foundation, Rome 1988.

² See therein, p. 8.

³ Regarding the Evolian page published in Farinacci's newspaper, see the documents presented in this book [Ed.]

⁴ See his correspondence with Evola published in this volume, relating precisely to the period we are discussing [Ed.]

⁵ On this period of the Roman philosopher's life see Gianfranco de Turreis, *Julius Evola. A philosopher at war 1943-1945*, Mursia, Milan 2023.

⁶ See Julius Evola, *Letter to Erika Spann*, in *Evolian Studies 2017*, J. Evola-Arkto Foundation, Rome-Carmagnola 2018.

⁷ For the record, after spending the summer in San Martino di Castrozza, Evola arrives in Fiera di Primiero, in the province of Trento, on August 21. He is a guest of Filippo de Pisis, with whom various personalities, including Giovanni Comisso and Raffaello Prati, reside in those days. From that summer remains the article *Dove regna il demone delle vette*, written in San Martino and published in *Il lavoro d'Italia* on September 16, 1927 (now in Julius Evola, *Meditazioni delle vette*, Edizioni Mediterranee, Rome 2003) [Ed.]

⁸ Ironic reference to literati Francesco Pastonchi (1874-1953) and Giovanni Bertacchi (1869-1942) [Editor's note].

⁹ Comi sent Evola the articles mentioned above for the purpose of their possible publication in *Il Regime Fascista*. In the pages of the newspaper, on May 2, 1934, a paper of his appeared entitled *Spirit and Poetry: News N.N.* The handwritten, autograph letter was written, not coincidentally, on *Il Regime Fascista* letterhead [Ed.]

¹⁰ In those years, Evola drew a clear distinction between Christianity and Catholicism, seeing traces of the "traditional" type in the latter, albeit watered down by the Judeo-Christian substratum [Ed.]

¹¹ The letter is followed by these handwritten lines, perhaps a note from Comi or an outline of his reply to Evola [Ed.]

¹² Comi probably did not mail anything: no articles of his would appear in *Diorama* until December 1934 [Editor's note].

¹³ Evola is referring to the article *Considerations on Universality*, published in *Il Regime Fascista* on January 4, 1935, which included two pieces under one title, as in the previous case [Ed.]

¹⁴ Comi "converted" to Catholicism in 1934, four years after the termination of his collaboration with *La Torre*. Comi's "conversion" would be critically addressed by Evola only after the release of the Apulian poet's book *Aristocrazia del Cattolicesimo* (Guanda, Parma 1937), in an article that appeared in the Ferrara-based *Corriere Padano* on November 10, 1937 [Ed.]

¹⁵ Evola refers to 1922, the year in which, having left his artistic period behind, he turned to philosophy. Cf. Julius Evola, *The Way of the Cinnabar*, Edizioni Mediterranee, Rome 2018, p. 77 [Ed.]

¹⁶ Evidently Comi did not send any other material to Evola in the immediate aftermath, as no contributions from him appeared in *Diorama* until following June 8. Another article came out in the August 29 issue (*Travel Notes*). It can be inferred from this that the collaboration with that journal was interrupted at the same time that the first phase of the epistolary correspondence between the two [Ed.]

¹⁷ Paolo Gabbriellini, literary amateur, poet, by profession distributor of "wines and luxury liquors," was a friend of Evola and Comi. From Evola's statement it could be inferred that it was the "good liquorman" who passed on philosopher's Austrian address to the Apulian poet [Ed.]

¹⁸ Evola refers to his "mission" in the Rome occupied first by the Germans and then by the Anglo-Americans, and to the rocambolesque events he experienced at that juncture, which drove him to Vienna, where he suffered the dramatic incident. Cf. Gianfranco de Turreis, *Julius Evola*, cit. [Ed.]

¹⁹ See Julius Evola, *Meditations of the Peaks*, cit. [Ed.]

²⁰ Reference to Comi's conversion to Christianity. The adverb "recently" is curious, since it had taken place—as already seen—several years earlier, and Evola was well aware of it [Ed.]

²¹ See Julius Evola, *The Way of the Cinnabar*, cit. p. 347-348. On the value Evola attributed over years to that Viennese incident see Andrea Scarabelli, *Vienna, January 21, 1945: "standing soul" under the*

bombs, in Aleksandr Dugin, *The Radical Subject. Theory and Phenomenology*, edited by Francesco Marotta, Andrea Scarabelli and Luca Siniscalco, Aga, Milan 2019; Gianfranco de Turreis, *Julius Evola*, cit. [ed.]

²²Concetta Mangiapane, Evola's mother, was then eighty-three years old. She would pass away in 1958 [Ed.]

²³Umberto Zanotti Bianco (1889-1963) was president of the CRI from 1944 to 1948. A philanthropist, archaeologist, he founded L'Associazione Nazionale per gli interessi del Mezzogiorno (1910) and the Magna Grecia Society (1920). He started the magazine *La Voce dei Popoli* and the "Young Europe" and "Collezione Meridionale" series. On his activities see Vittorio Bracco, *L'archeologia del Regime*, Volpe, Rome 1963, p. 74-76 [ed.]

²⁴For an analysis of the Roman philosopher's "clinical situation," see Gianfranco de Turreis, *Julius Evola*, cit. [ed.]

²⁵Evola will return to Rome on August 10, 1948 [Ed.]

²⁶Joseph Evola, an engineer, will die in April 1983 at the age of 80 [Ed.]

²⁷One must think of a request from Evola to Gabbriellini or an offer of help from the latter. In a letter from Gabbriellini to Comi dated August 3, 1948, one can read, "To Evola I have sent two more of those tiny packages: one of cognac and one of rum. [...] It will be my care to continue the mailings." The shipments continued only for another year, as Gabbriellini wrote to Comi on June 10, 1949: "Of dear Evola I heard nothing more after the Post Office rejected the packages sent to him." On that date Evola had been in Bologna for eight months; perhaps Gabbriellini had the wrong address, or the hospital had sent the packages back to the sender [Ed.]

²⁸Evola refers to the new editions of *The Hermetic Tradition*, *Mask and Face of Contemporary Spiritualism*, *The Yoga of Power*, *Revolt against the Modern World*, and *Introduction to Magic* (collection of Ur and Krur articles given to print by Bocca in the first half of the 1950s). See the concluding bibliography [Ed.]

²⁹See Julius Evola, *The Doctrine of the Awakening*, Luzac & Co., London 1951, English version of *The Doctrine of Awakening* [ed.]

³⁰*Psalms* 42:8 [Ed.]

³¹The correct title is *Le Règne de la Quantité et les Signes des Temps*, Gallimard, Paris 1945 (Ital. ed.: *Il regno della quantità e i segni dei tempi*, Adelphi, Milan 1982) [Ed.]

³²On January 3, 1948, Comi had founded the Accademia Salentina. The following year he brought out the magazine *The Tree* [ed.]

³³This is the philosopher's cover name. Evola was in fact in Vienna under the false name of Karl de (or von) Bracorens - protected by this identity he operated in the second half of 1944, in the period between his escape from Rome after entry of the Americans and the fateful bombing on January 21. Following the outcomes of World War II, in fear of being discovered and denounced, he decided to remain in Austria "incognito," shielded by that code name. See Gianfranco de Turreis, *Julius Evola*, cit. [Ed.]

³⁴The party had been founded on Dec. 26, 1946, and in the general election on April 18, 1948, it obtained 2 percent of the vote, managing to get six deputies [Ed.]

³⁵Lapsus in the date: the year in which the letter was written and sent, as inferred from the contents, is 1949 [Ed.]

³⁶Evola had been taken to Cuasso al Monte. For a detailed reconstruction of his movements during those years see Gianfranco de Turreis, *Julius Evola*, cit. p. 153-187 [ed.]

³⁷See Frithjof Schuon, *Transcendent Unity of Religions*, tr. by Giorgio Jannaccone and Maurizio Magnini, Edizioni Mediterranee, Rome 1980 [ed.]

³⁸Evola most likely refers to the apartment at 197 Corso Vittorio Emanuele [Ed.]

³⁹Of the magazine *The Tree*, which came out in 1949, thirteen issues were published until 1966 [Editor's note].

⁴⁰Evola was writing at that time in Ezio Maria Gray's *Il Nazionale*, Franco Servello's *Il Meridiano d'Italia*, Giovanni Tonelli's *Rivolta ideale* and Enzo Erra's *La Sfida*. About the resumption in journalistic activity, see also the correspondence with Massimo Scaligero [Editor's note].

⁴¹The oil mill, formed in partnership with his sisters and other shareholders, was a bad investment and Comi squandered the last assets he had [Ed.]

⁴²Lawyer Guido Cavallucci was Evola's friend and collaborator in the 1930s. Author of *Is Fascism on the road to Moscow?* (Cremonese, Rome 1933) and *L'intelligenza come forza rivoluzionaria* (Secolo Fascista, Rome 1936), he was part of Evola's defense panel along with Francesco Carnelutti during the FAR trial. In the 1950s he edited the journal *Monarchia*, to which Evola collaborated [Ed.]

⁴³Located at 1 Saliceto Street [Ed.]

⁴⁴See Girolamo Comi, *Canto per Eva*, Edizioni dell'Albero, Lucugnano 1958, now in *Opera poetica*, edited by Donato Valli, Longo, Ravenna 1977. Under "symbolic" aspect, the poem has various consonances with the Evolian essay [Ed.]

⁴⁵Comi was then experiencing a time of extreme hardship, reduced to poverty, with nothing of his own except the baronial palace in Lucugnano. To meet his creditors he stipulated, on March 29, 1960, the transfer of the building and library to the Provincial Administration of Lecce [Ed.]

⁴⁶A student of Giuseppe Bottai, later an adherent of the RSI, Vittorio Vettori attended Evola in the early 1940s. He made a portrait of him within one of his post-World War II books, *Pages of Antifaction*, in a chapter curiously titled *Julius Caesar Andreas Evola* (now in *Studi Evoliani 2021*, J. Evola-Ritter Foundation, Rome-Milan 2022) [Ed.]

⁴⁷Cf. Celsus, *Against the Christians*, edited by Salvatore Rizzo, Milan, Rizzoli 2006 [ed.]

⁴⁸See the concluding bibliography [Ed.]

⁴⁹At that juncture, hardships and worries were acting negatively on the poet's physique. To find relief, Comi moved to Rome, staying with his daughter Miriam, from October 10, 1961 to April 10, 1962. It was during this period that his last meeting with Evola [Ed.]

⁵⁰This is Evoli's "spiritual autobiography," given to the presses by Scheiwiller the following year. For the record, it was originally supposed to be titled *The Way of the Cinnabar* - a title that later, after discussing it precisely with Comi, turned into *The Way of the Cinnabar*. The final solution was reached, however, after a chat with Boris de Rachewiltz, Ezra Pound's son-in-law, as can be seen from the first paginated drafts of the work, where Evola erased "path" in pen, replacing it with the word "path" [Ed.]

Letters to Gottfried Benn (1934-1955)

It is safe to assume that Julius Evola and Gottfried Benn first met in 1934, during a trip to Germany during which the Italian philosopher spoke at the Lessing-Hochschule in Berlin, at the second *Nordisches Thing*, a conference on "Nordic heritage" held between May 17 and 19 in Bremen, and then, also in Berlin, at Baron Heinrich von Gleichen's Herrenklub.

It must be said that Evola is not exactly a stranger in the German-speaking world, since he has already made several trips to Austria and Germany since at least 1929-about which, however, he will maintain an enigmatic silence in the 1960s, between the pages of *The Way of the Cinnabar*-and since 1930 he has intensified his presence in German-speaking periodicals ^{a(1)}. Moreover, a few months before he made that journey in '34 he launched a biweekly column, titled *Diorama filosofico* and hosted by the Cremonese hierarch Roberto Farinacci's *Il Regime Fascista* (which would come out until 1943, practically a week before the end of the Regime). Well, synchronous with the move to Germany came Gottfried Benn's first and only contribution to *Diorama*, namely *Epoch to Come: Epoch of "Form,"* published on May 2, 1934-a clue that might suggest how the two had been in contact (at least in epistolary form) for a few years. Hypothesis supported, moreover, by the tone of the first missive: "Since she has repeatedly shown a cordial interest in my labors...."

In addition to the "grail crusader" Otto Rahn, among the various personalities Evola met that year was Edgar Julius Jung, an adept of Othmar Spann's organicist doctrines and a leading voice of the *Junkonservativen*. A personal secretary to von Papen, described by Leopold Ziegler as "the most decisive, consistent, courageous and intelligent opponent of Hitler," he argued that politics should be governed by a spiritual Order-a principle that Evola himself would make his own. Ziegler would write to Walter Heinrich after World War II: "Evola! So far I knew him only by name. He had found his way to my murdered friend Edgar Jung, he wanted to found a Ghibelline party with him." As noted by Hans Thomas Hakl, who has collected many of the testimonies cited here, this is the party mentioned by von Papen in one of his last speeches, on June 17, 1934, shortly before he resigned. As for Jung, he was to die murdered two weeks later, in the Night of the Long Knives evoked in one of the letters to Ben ⁿ⁽²⁾.

Rather than elements of National Socialism, in short, Evola hangs out with members of the so-called Conservative Revolution, a movement to which he has already devoted the essay *The New Germanic "Myth" of the "Third Kingdom,"* published in *Politics* in

1932. And he is also revolutionary-conservative poet Gottfried Benn, an admirer of Evolian "metaphysical fascism"-he devoured the German edition of *Pagan Imperialism*-and on a collision course with Goebbels and Rosenberg. When the German edition of *Revolt Against the Modern World* came out, he penned an enthusiastic review of it, a full-fledged essay, *Being and Becoming*, published in *Die Literatur* in March 1935 (apparently the only prose text written in the years of National Socialism). In a heated style, he captures its full epochal scope, bearing witness to a fascination that would be rebuked by Herman Hesse, who in a letter to the publisher Suhrkamp would call Evola "a seductive and interesting author, but really dangerous"³.

Case in point? The conclusion, where Benn evokes silent monastic meditations: "In the cloisters, black monks, few monks, in unquenchable silence, such that the Trappists in comparison would seem like dervishes. There they wait for the end, for midnight. Their function is, there, the connection and transmission of the germs of the Living, from one cycle to another. Thanks to them, despite everything, the Tradition is present, the flame burns. They are the Watchers and when the times have come they will lead the forces of resurrection. [...] Thus ends the book. After reading it, one feels transformed." Reading these lines, it is easy to understand Evola's admiration, conveyed to his friend in the third missive published here, sent from Vienna on March 17, 1935.

A little curiosity: the translation of the passage you have just read is ... by Evola. When in 1968 his publisher Vanni Scheiwiller asked him to gather some essays for an anthology, he asked the philosopher for permission to include that text, then unpublished in Italian. Evola will agree, and the essay will come out as an appendix to *The Bow and the Club*. He will personally translate it, coming across this passage: "In fascism and national socialism insofar as they enforce their axiom on a religiously racial plane Evola saw the possibility of a new connection of peoples with the world of Tradition, the beginning for the production of an authentic history, for a new legitimization of the relations between spirit and power." This is post-World War II. What to do? Drop everything? Not at all. He then decides to add a note: "Granting that I do not disown anything of the activity I carried out in the past, I must note that these phrases are not very exact and may give rise to misunderstandings. [...] In the same German edition of *Revolt* I had indicated with what reservations and under what conditions certain themes and symbols of National Socialism and Fascism might be valid, hinting moreover at the danger of their being reduced to mere political instruments." Moreover, "Benn wrote the present essay at the beginning of 1935, that is, not long after the new regime was established, and very positive tendencies appeared in it alongside the positive values.

problematic "⁴. Benn, at any rate, is among the few to grasp the scope of Evolian doctrines, while history will be in charge of choosing other paths, far more "material" than those advocated by the two intellectuals.

Their wishes emerge and converge, as a common denominator of the same metapolitical vision, in the missives collected here, tracked down at the Deutsches Literaturarchiv in Marbach by Francesco Tedeschi (who translated the first two, while the last one, dating from the 1950s, is presented in Quirino Principe's version). As for the third, it was found by Hans Thomas Hakl and translated by Germanist Giampiero Moretti.

Andrea Scarabelli

[I]

Gurgi, July 20, 1934⁵ -

Very dear doctor,

Since you have repeatedly shown a cordial interest in my labors, I would like to inform you of the following.

As she knows, my book *Revolt Against the Modern World* is about to be published in German by Deutsche Verlagsanstalt^{t(6)}. -

Some friends, among others Mr. Vorwerk⁷, had-proposed to me a translator other than Mr. Bauer. I, however, was morally obligated to Mr. Bauer, since he, with the utmost disinterest, was the first to help make my ideas known in Germany. Moreover, Mr. Bauer himself had already taken the initiative to propose to the Deutsche Verlagsanstalt the translation of my book.

The translation is now almost completed, and since it is of the utmost importance to me to expound as exactly as possible the ideas represented in my book, I would like to ask you if you could have the time and opportunity to submit the manuscript of the translation for revision, intervening also, if necessary, with corrections and proposals, of course only as regards the German linguistic form. I take the liberty of addressing myself to her, by virtue of the absolute competence that in my judgment she possesses on these matters, and of her very great knowledge and intelligence of the traditions to which I refer^{o(8)}.

With my warmest regards

Your ever devoted
J. Evola

Until the last days of this month Obergurgl, Pension Fender Ötztal.

[III]

Ortisei (Dolomites), Aug. 9, 1934

Very dear doctor,

I wish to tell you all my gratitude and to attest how much I am obliged to you for your letter of July 27-which I only now receive-and for your very kind intention to review the German translation of my work.

I assume that the first half of the translation, which I provisionally revised, has already been delivered by Mr. Bauer to the Deutsche Verlagsanstalt. It, therefore, can be made available to him by Dr. Kilper. It goes without saying that any changes in it would be accepted by me a priori. During my short stay in Berlin I was not able to gain sufficient experience to get a precise idea of the situation in your country with regard to the values of which we are the exponents ⁱ⁽⁹⁾. Even the latest political events, which took place at the end of June—^{o(10)}, do not seem to have an unambiguous meaning. After all, I am more and more convinced that those who want to defend and realize without compromise of any kind a spiritual and aristocratic tradition unfortunately have no room left, today and in the modern world; unless one thinks solely of elitist work. Therefore, my *Revolt* has a more pessimistic, more solitary and secluded setting than in *Imperialism pagan* ^{o(11)}.

It is likely that in the fall I will happen to set foot in Germany again. In that case, I would be much obliged if you would offer me the opportunity for an exchange of views and a longer conversation between us. I would be very much obliged. I will be on the road again in a few days. I reserve the right to write to you again from Capri, where I will be staying a little longer in September.

With renewed, cordial thanks, and the expression of my devoted friendship.

Yours
J. Evola

[III]

Vienna, March 17, 1935

Distinguished Mr. Dr.!

I read the article that you so amicably wished to devote to my book, and I would like the senses of my deepest gratitude^{e(12)} to reach you.

To find men who show an understanding of the ideas we profess, as you do, is a very rare thing, and it is only supreme consolation this age holds for us.

I also had confirmation of how advantageous it would be, in order to the effectiveness of the "traditional" method, if I, in expounding it, had a poetic ability, suggestive in style, such as you possess. Yet our efforts certainly converge in a single, invisible front.

Once again, dear Mr. Dr., my heartfelt thanks. In spiritual communion,

Your ever devoted
J. Evola

[IV]

To Mr. dr. Gottfried Benn
Bozenerstraße, 20
Berlin-Schöneberg (West
Germany)

Rome, September 13, 1955

Distinguished Sir,

We have not been in touch for a long time. However, it is likely that she still remembers my name: we even met in person in Berlin.

In the period prior to World War II I had little opportunity to hear about you and your activities. Only recently have I learned of her more recent literary achievements, and the address to which I am now writing to you I obtained precisely from a review of one of her writings that appeared in an Italian newspaper.

For my part, I would be happy to be able to reconnect with our old relations. If this is possible, I would be grateful if you would let me send some of your new

publications. I could then get an idea of her current intellectual orientations. In return-in case this is of any interest to her-I can have her send you a book of mine, *The Mystery of the Grail*, which also appeared last year in German^{a(13)}. In Italy, I have also published other books, and there is also a French and an English translation of my *Doctrine of Awakening*¹⁴. I have always remained on my old positions, as far as my intellectual orientation and prevailing interests are concerned. The last war gave me a spinal cord injury, which deprived me almost completely of the use of my legs: a contingency to which, however, I do not attach much importance. In any case, I would be very glad to hear from you. In the meantime, sending you my best regards, I remain

your devoted
J. Evola

J. Evola
Corso Vittorio Emanuele, 197
Rome

¹ See *Julius Evola (1898-1974). Bibliographie*, Kshatriya, Wien 1999.

² Many of the details collected here are discussed organically in Andrea Scarabelli, *Adventurous Life of Julius Evola*, Edizioni Bietti, Milan 2024. See, in particular, ch. 4. See also Emanuele La Rosa's introductory essay to the correspondences with the revolutionary-conservatives in this volume.

³ See H.T. Hansen [Hans Thomas Hakl], *Julius Evola and the German Conservative Revolution*, in *Studi Evoliani* 1998, Fondazione J. Evola-Libreria Europa, Rome 1999, p. 144.

⁴ Gottfried Benn, *Being and Becoming*, now in Julius Evola, *Revolt against the Modern World*, Edizioni Mediterranee, Rome 1998, p. 443-444.

⁵ The letter appears to have been sent from Oberurg, a village located in the Vinschgau. In those years and until 1945, Evola always spent his summers in the Alps, specifically in Tyrol, to escape the Roman heat [Ed.]

⁶ The translation of the volume would be released the following year, in the version by Friedrich "Fritz" Bauer, already the 1933 translator of *Pagan Imperialism* [Ed.]

⁷ This could be Friedrich Vorwerk, future owner of the publishing house of the same name, which in the 1950s would publish books with a conservative orientation, including Armin Mohler's famous study of the Conservative Revolution. That Evola knew Vorwerk personally emerges from several letters sent in the 1950s to Walter Heinrich [Ed.]

⁸ As can be deduced from the next letter, Gottfried Benn agreed, revising Bauer's translation [Ed.]

⁹ Evola refers to his trip to Germany a few months earlier, to Berlin and Bremen. See the introduction by Andrea Scarabelli [ed.]

¹⁰ Reference to the Night of the Long Knives (June 30, 1934) [Ed.]

¹¹ On the subject see Sandro Consolato, *The Three Solutions of Julius Evola*, Arÿa, Genoa 2020 [Ed.]

¹² See the introduction by Andrea Scarabelli [Ed.]

¹³ The German edition of *The Mystery of the Grail* had come out the year before for O.W. Barth-Verlag in Munich [Ed.]

¹⁴ *The Doctrine of Awakening* had been published in English by Luzac in 1951 (see the introductory essay by Joscelyn Godwin). As for the French translation, which Evola mentions, it would come out following year by Parisian Adyar editions (perhaps it was ready by that time) [Ed.]

Letters to Wilhelm Stapel, Ernst Jünger and Armin Mohler (1933-1953)

"Are you familiar with Evola's book *Revolt Against the Modern World*? There are many parallels with your *Überlieferung* [Tradition]"¹. So wrote the painter Karl Hofer in June 1939 to his friend Leopold Ziegler, the philosopher who with *Das heilige Reich der Deutschen* (*The Holy Empire of the Germans*, 1925) and *Der europäische Geist* (*The European Spirit*, 1929) made a fundamental contribution to the formation of revolutionary-conservative thought in Weimar Germany. A few years later, on June 9, 1951, it was Ziegler himself who expressed himself in these tones in a missive addressed to Walter Heinrich, author among others of the booklet *On the Traditional Method*^{e(2)}. "Evola! Until now I knew him only by name! But he had found his way to my murdered friend Edgar Julius Jung, he wanted to found a Ghibelline party with him: to make him known to me was Jung's most serious intention"³.

These excerpts of correspondence, in themselves apparently insignificant, pose from our point of view an interesting question: assuming that Julius Evola can be considered the major, if not the only, Italian exponent of the *Konservative Revolution*⁴, of what nature were his relations with his German-speaking sodalists, *in concrete terms*? This is a difficult question to answer, not only because over the years many documents have been lost, but also because of two well-known factors: the Roman philosopher's habit of destroying correspondence once it had been escaped, and the unreliability of certain of his biographical reconstructions, contained mainly in *The Way of the Cinnabar*, in which forgetfulness, omissions and lapses are not infrequently to be detected.

Preliminarily, we will say that Evola approached the positions of the revolutionary-conservatives beginning in 1928, when he published *Pagan Imperialism*. The book is a watershed within his oeuvre, as it marks the transition from a speculative and philosophical phase to a more specifically political one, in which for the first time and in an organic manner the main thrusts of his thought—the Mediterranean myth, the sciences of the ego, and the eternal and immutable laws of the world of Tradition—are directed toward a proposal for the (organic) state. Whether this "politicization"⁵ of Evola was in part due to his earlier rapprochement with the ideas of the *Konservative Revolution*, or led to an initial contact with that world by which he was later strongly influenced, is unknown. The fact remains, however, that the volume had a fair amount of coverage in the German-speaking press and

that it was from 1928 that Evola began an assiduous collaboration with various German-speaking newspapers.

The first direct contact with the exponents of the revolutionary-conservative current dates, at any rate, from May 1934, when Evola traveled - officially for the first time - to Germany^{a(6)} on the occasion of a series of lectures that saw him first in Berlin and then in Bremen. His name is already quite well known-not only because of what has just been written, but also because the previous year the German version of *Pagan Imperialism* (*Heidnischer Imperialismus*, Armanen Verlag) had been given in print, while the debate about his thought and work began to get more and more space in the Central European press-not only in Germany, but also in Austria, Switzerland and the Netherlands.

In Berlin he is a guest of the *Herrenklub*, an elitist circle modeled after the English ones founded in 1924 by Baron Heinrich von Gleichen-Rußwurm to curb the advance of Marxism in Germany. There he gives a speech entitled *What the Ghibelline ideal can mean to us today*, promptly reported in *The Fascist Regime*^{a(7)}. Evola then also speaks at the Lessing-Hochschule, one of several Berlin universities, with a lecture whose content, however, is unknown to us. Also in that month he takes part in the second *Nordisches Thing* in Bremen, speaking on *The Nordic Tradition in the Mediterranean World*. The event is sponsored by Ludwig Roselius, HAG coffee magnate and fervent supporter of the thought of Herman Wirth, Dutch ethnologist who in 1935 would co-found, along with Heinrich Himmler and Richard Walther Darré, the *Forschungsgemeinschaft Deutsches Ahnenerbe*, of which he was the first director until his removal in 1938. Evola's participation in the *Thing* is, however, of relative importance: in fact, Roselius conceived the event primarily as a platform to propagandize the racist ideas of Wirth and the Italian Giulio Cogniⁱ⁽⁸⁾ ("recycled" after the war as a music critic), supported at home by Telesio Interlandi.

It is at the *Herrenklub*, however, that Evola finds spirits more akin to his own. These certainly include the aforementioned E.J. Jung, a leading exponent of the *Jungkonservativen* and secretary to Reich Vice-Chancellor Franz von Papen. A strict opponent of National Socialism, he was assassinated in that same 1934 following the Röhm *affair* during the "Night of the Long Knives."

The list of revolutionary-conservatives with whom Evola came into contact during those years, though to varying degrees, is nonetheless long and includes, others, the Austrians Wilhelm Stapel and Karl Anton Rohan, the jurist Hans K.E.L. Keller, Arthur Moeller van den Bruck, Ernst Niekisch, the aforementioned Walter Heinrich and Heinrich Freiherr von Gleichen-Rußwurm, Gottfried Benn, Carl

Schmitt, Othmar and Rafael Spann-along with, of course, Armin Mohler and Ernst Jünger.

While relations with Benn, Schmitt and the *Spannkreis* are now documentat^{e(9)}, it has been more difficult to track down material regarding relations with the other thinkers mentioned above.

A search within the archives scattered almost everywhere in Germany and Austria yielded limited, though extremely important, results. Not a single letter by Evola, or addressed to him, is preserved, for example, in bequests and convolutes-often, however, partial or lacunar-of Jung, von Gleichen, Rohan, Niekisch and van den Bruck. This is somewhat surprising, because Rohan, for example, was the editor of the *Europäische Revue*, with which Evola had an ongoing collaboration, as well as the author of a contribution that appeared in *Diorama filosofico*, third page of *Il Regime Fascist*^{a(10)}. Von Gleichen, on the other hand, was the editor of *Der Ring*, organ of the *Herrenklub*, in which Evola published, between 1932 and 1934, no less than five contributions. On the other hand, it cannot be ruled out, as has already been observed for Ziegler and as is noted to a greater extent in Benⁿ⁽¹¹⁾, that Evola's name may appear in correspondence with other interlocutors. Such a search, as is evident, would require a considerable investment of time and means. Nothing was found even among the papers of Hans

K.E.L. Keller, who we know, however, had invited Evola to give a lecture in July 1935 in London on the occasion of the Second Congress of the Nationalists: the Roman philosopher did not attend the event in person, having not received permission to expatriate, and merely sent his own contribution, entitled *Christian or Pagan Imperialism?* A separate discussion, however, concerns the long epistolary with Walter Heinrich, made known for the first time in this volume.

On the basis of the unpublished documents presented below, an attempt will thus be made to reconstruct a part of the vast fresco that is the history of Evola's relations with representatives of the *Konservative Revolution* - as well as to finally unravel the knot of his mysterious relationship with Ernst Jünger.

Emanuel La Rosa

[I] Letter to Wilhelm Stapel

Among the various German-language journals with which Evola had an ongoing relationship was *the Deutsches Volkstum*. The journal, printed in Hamburg from 1917 to 1941, bore as its subtitle *Monatsschrift für das*

deutsche Geistesleben (Monthly for German Spiritual Life) and was edited between 1919 and 1938 by Wilhelm Stapel (1882-1954), head of the *Hamburger Kreis*.

Having come into contact with Evola before the publication of *Heidnischer Imperialismus* (probably after reading his writings in German), he shared with him the basic view that the decadence of modern times can be traced back to three main factors: the waning of the metaphysical dimension of existence, the disappearance of the sacral function of ritual and the crisis of the figure of the leader (theses developed mainly in *Der christliche Staatsmann. Eine Theologie des Nationalismus*, published in Hamburg in 1932). Like Evola, Stapel also advocated a return to the Empire, which he projected, in the present age, into a European and supranational dimension capable of transcending a sterile nationalism, seen as a dangerous remnant of the Enlightenment and the French Revolution (and here some Evolian sources underlying *Revolt against the Modern World* seem evident).

Where Evola and Stapel diverge, on the other hand, is when it comes defining the character of that Empire, which in the former is pagan insofar as it is Aryan-Roman, while in the latter it is Christian and "popular" in a *völkisch* sense - an adjective perhaps worth dwelling on. For Stapel Germans and Jews are in fact not "races," but "peoples" (*Völker*), resulting from the coming together of several races; in this sense, what is decisive in his thinking is not the term "race" but that of "national character" (*Volkstum*)^{j(12)}. If, therefore, the Empire theorized by Stapel is an entity defined by the two poles "Christianity" (Lutheran) and "German national character," something will come out of it that, on the one hand, is far removed from the Evolian idea of the state and, on the other hand, clashes with Evola's reading of Tradition, whose symbols and teachings cannot be found, except to a degenerate and parodic extent, in any of today's religions, least of all the Christian one.

Equally different in their interpretations are what we might call the consequences of decadence: this process, which even for both of them can be traced back to the separation of temporal and spiritual power enacted during the late Middle Ages, involves for Stapel the *whole of* society, going so far as to corrupt the very principle of the head, while for Evola - who espouses the vision of the Guénon of *The King of the World* - that principle resists motionless and unchanging in relation to external factors, remaining in a state of latent death within the hierarchical apex, waiting to be awakened by a lineage of heroes^{j(13)}. These divergent affinities - pardon the pun - are evident both in the review (in itself, however, positive) to *Heidnischer Imperialismus* that Stapel published in the *Deutsches Volkstu*^{m(14)}, and in his only contribution to Evol's *philosophical Diorama*^{a(15)}.

The following document, found in the Deutsches Literaturarchiv in Marbach am Neckar, is Evola's reply to Stapel after returning from the Ötztal Alps and is the only evidence that has come down to us of the epistolary relationship between the two. It contains two interesting insights: Stape's racial "obsession"¹⁶, who questions Evola about Italo Balbo's alleged Jewish ancestry, and the Roman philosopher's "stance," who does not miss the opportunity to deprecate the "folkloristic" image of the Mediterranean man propagated by the Air Marshal, who in his eyes is nothing but a "showman, [...] whose chaotic individualism, disposition to exteriority," and "grand gestures and disorderly vitality" are his own¹⁷. [Emanuele La Rosa].

Rome, 9/9/1933

Dearest Dr. Stapel!

Forgive my late reply to your friendly letters of July 7 and 19. In truth, I have just returned to Rome from Tyrol and my entire correspondence has been waiting here for two months.

Thank you very much for kindly accepting my contribution¹⁸ and sending me your book, which I will read immediately with much interest¹⁹. As for me, on the other hand, you will soon receive a copy of the German translation of my book *Pagan Imperialism*, which will be coming out these very days. I would be particularly grateful if my paper-as I already had occasion point out to you-appears in the September issue. Perhaps you could be so kind as to send it to me, not to my Roman address, but to Capri (mail stop), in the province of Naples? This address is also to be considered valid for the honorarium. Just tomorrow I am leaving for Capri, where I will stay until October 10. Regrettably, I am unable to tell you whether Balbo has Jewish ancestry. This does not detract from the fact that his hometown - Ferrara - is full of Jews. But, as you well know, in Italy the Jew is not so differentiated and easy to recognize by blood and spirit as in Germany. Balbo is only to be counted among those fascist hierarchs who have little sympathy for the Church and have a purely "military" mentality.

As far as oceanic transflight is concerned, in my opinion all this can be traced back to those "modern" children's games that constitute the rhetorical "Luciferian" deformation of true heroism and power.

With best memories and cordial greetings - also to your kind lady - believe me, dearest Mr. Doctor,

Your faithful
Julius Evola

[II] Evola-Mohler correspondence

A Swiss from Basel, Armin Mohler (1920-2003) nurtured a boundless admiration for the work and thought of Ernst Jünger from an early age. In 1949 he became his personal secretary, holding the post until 1953, first in Ravensburg and later in Wilflingen. He was chosen by Jünger after the author of *Steel Storms* read an enthusiastic article of his in the pages of the Swiss weekly *Die Weltwoche*. When Günther Krauss, Carl Schmitt's close collaborator, learned of the appointment, he did not hesitate to warn him about the risks: "Mohler! I'm afraid you are making a big mistake - becoming secretary to your idol - this can only end in tragedy...." Krauss was right: when Jünger decided to republish his own early works in new editions, subjecting them to various cuts and corrections, Mohler wrote another article - in diametrically opposite tones - in which he reproached him for operating nothing more than a "self-mutilation." This led to his removal from the post of secretary and the severing of relations with the old master. That same year, Mohler then moved to Paris as a political correspondent for the Swiss weekly *Die Tast(20)*.

Of somewhat restless character, dragged by the theses of Oswald Spengler's *The Decline of the West* and Jünger's *The Worker*, Mohler had deserted his country's army in February 1942 to join the Waffen-SS as a volunteer. He then took part in training courses in Stuttgart and Mecklenburg-Vorpommern but, judged unfit to be sent to the front, enrolled in art history at the University of Berlin, only to return home the same year. Promptly arrested for desertion, he spent a year in prison. Thereafter, he resumed his studies in Basel, where in 1949, under the guidance of Karl Jaspers, he earned his doctorate with a thesis on the *Konservative Revolution*, later published as a volume in 1950. In this monumental study, which analyzes "the basis of the revolt against the world of liberalism," Mohler classifies Evola and Vilfredo Pareto as the only Italian exponents of the movement. In the 1970s he became politically involved as a supporter of the CSU, the Christian-conservative party of Bavaria, writing several speeches for its secretary Franz Joseph Strauß.

A year after the doctoral thesis was published by the small Stuttgart publisher Friedrich Vorwerk, Mohler wrote a letter to Evola. Whether this outlet was maligned by Jünger, or was Mohler's personal initiative, is difficult to specify. The fact remains that the discovery of the entire epistolary - to which the brief exchange of letters between Evola and Jünger, reported here, is to be linked - finally makes it possible to clarify the long-standing question concerning the relations between the Roman philosopher and the author of *Steel Storms*.

Evola and Jünger never met - neither before nor after World War II. Their story is that of two thinkers who up to a certain point followed parallel paths but never crossed paths, two souls united by an approach to life under the banner of "heroic realism," summed up by the Evolian formula of "standing in a world of ruins." A story that, as is often the case, is marked by missed opportunities (Evola could have met Jünger during one of his many German sojourns, but was unable or unwilling to take the decisive step), misunderstandings and more or less painful comradeships. In his first letter of reply to Mohler, moreover, the Roman philosopher does not hesitate to express his preference for the "first" Jünger (i.e., the one up to *On Marble Cliffs*, 1939) over the second, in whom he evidently saw a "bourgeois regression" (as expressed in *Riding the tiger*⁽²¹⁾). Indeed, it is

"it is only in the early works, dictated by personal experience as a combatant," that the idea is present in Jünger that "precisely the most destructive aspects of modern technicalized warfare can condition a superior type of man, beyond both patriotic and "idealist" rhetoric and humanitarianism and defeatism"⁽²²⁾.

Proximity and distance, then. Divergent affinities, as noted in the relationship with Wilhelm Stapel. Well, even to Mohler's basic approach Evola spares no criticism. While maintaining the validity of the revolutionary-conservative political proposal, he rejects its "materialistic" starting point, as interpreted and expounded by Mohler in his own study, as too dependent on the Nietzschean concept of immanence. The formula "God is dead" is, for Evola, "the principle of the collapse of all values," since it entails the "desacralization of existence" and finally the "total break with the world of Tradition."⁽²³⁾ It is, in practice, the disavowal of the "transcendent immanence" that constitutes the core of the Evolian idea of Tradition, the castration *ab imis* of the upward thrust that underlies all his metaphysical discourse. A discussion on this issue, which Evola would have liked to conduct with Mohler in the journal *Europa Nazione*, did not - as far as

it seems, for practical reasons-never a chance to come to fruition. One of many missed encounters in the Roman philosopher's personal equation. [*Emanuele La Rosa*].

[II.I]

To Mr.
Baron Julius Evola
c/o: "Nation Europa" editorial
office P.O. Box 200
Coburg

Wilflingen, 3/9/51

Dearest Mr. Baron,
late last year I published a book on the Conservative Revolution in Germany from 1918 to 1932 (see the appendix), in which I try trace the basis of the revolt against the world of liberalism. Although only Germany is mentioned in this book, nevertheless there are many debts to your works *Pagan Imperialism* and *Revolt against the Modern World*, which I also pointed out. I would therefore like to send you a copy, in case you should not already own one. Could you write me a few lines, telling me whether I can afford to send you the book and, if so, at what address I can reach you?

With great esteem greets you

Your faithful
AOS.

[II.II]⁽²⁴⁾

Rome, 23/XI/1951

Dear Mr. Doctor!

Many thanks for your letter of 3/9, to which I can only now reply. Actually, I had already promised myself to write to your editor, my old friend Mr. Vorwerk, who wanted to resume contact with me and had already kindly sent me his work. However, what prevented me from doing so was an absurd fact. At the end of May I was arrested and only a couple of days ago I was

fully exonerated. I had resumed, completely unchanged, my cultural-political activity, and apparently, because of my ideas, a secret "fascist" group had been formed among the young and old fighters, which unfortunately also committed nonsense: for example, bombs were planted in front of the U.S. Embassy and the Ministry of the Interior. So, the idea was to make myself "morally" guilty of these actions, although in practice I had not the slightest knowledge of such "activism," let alone any idea of inspiring it. Now this ended in a favorable sense for almost all the defendantsⁱⁱ⁽²⁵⁾.

You may be interested to know that during the hearing, for which the best names in the Italian^{o(26)}-bar were activated, your book was also discussed. Indeed, it was to show how neither I, nor this newly formed movement, had the slightest intention of rebuilding the "Fascist Party," and that, on the contrary, the whole thing - as already my past activity in Italy and Germany - was to be framed within a Conservative Revolution.

It follows from this how I am already familiar with your excellent book and have read it with great interest. Indeed, I think that it may be of particular importance for the new German generation in particular, so that it may become aware of tendencies which are not to be identified with National Socialism and which - as you rightly point out - are relevant again today, because of the recurrence of contingencies similar to those post-1918, and which are not at all influenced by the unhappy past. Your research is excellent; in it I found names of old friends of whom I do not know who is still alive...*

Where I completely disagree with her is in what concerns the exposition of her *Weltanschauung*. I think you refer too much to Nietzsche and the concept of immanence, whereas in my view the premises of every conservative and traditional position are metaphysical dualism top-down hierarchical order. You are well aware that in *Revolt* I set out these theses in some detail. Of the book, moreover, a new updated edition in Italian has come out in recent months.

Of course I would be glad to discuss this with you in depth, but I don't know where yet. Mr. Vorwerk had thought of the Italian magazine *Europa Nazione*, which unfortunately ceased publication after the second issue. At the moment I have only national pages available, but they are not very suitable for a proper comparison. However, I want to see what can come out of it; I would be glad to keep in touch with you and, if you read Italian, send you some material from among my new publications.

If you should happen to write to Mr. Vorwerk, please greet him for me and let him know of the impediment that has arisen in the meantime. I will

I will write myself as soon as possible.

That during the war things did not go particularly well for me and that, because of a wound, I can barely walk and even sit for a couple of hours, perhaps Mr. Vorwerk already knows ^{à27}.

I congratulate you again on your work and extend my warmest regards.

Your faithful
Julius Evola

* Do you know, for example, anything about my friends Baron von Gleichen and Professor Carl Schmitt, and where it would be possible to reach them?

[II.III]

27/11/51

Dear Mr. Baron,

I was enormously pleased to receive your letter of 23/11! Both of your books translated into German, as well as some scattered papers in German journals that I was able to obtain, have long been among the most cherished materials in my possession. In particular, I was pleased that you took the trouble to write to me in German. Now, I understand French and English, but unfortunately not Italian (which is why it would not be possible for me to read the Italian texts you would like to send me).

I am very sorry that the course of events has physically tested her. I was not aware of it, just as I knew nothing about its fate since about 1935, and I don't even know if my editor Friederich Vorwerk is aware of it. In any case, I will show him his letter. He will then surely be able to list most of the contact details of his old German friends, possessing an extraordinary knowledge of things and people on the subject of the Conservative Revolution. That my book came out for his publishing house is certainly no accident.

However, Carl Schmitt's and Heinrich von Gleichen's contact details I can pass on to him myself. The former is a friend of my father's, while with the latter I am in epistolary contact:

1) Mr.

Prof. Dr. Carl Schmitt

Brockhauserweg 10
(21b) *Plettenberg II* / Westfalen

2) Heinrich Freiherr von Gleichen (20b)
Gross-Schneen near Göttingen

I also showed his letter to Ernst Jünger, whose secretary I am here in Wilflingen. He also belongs, since the 1930s, to your readership. He would be very interested in hearing it again.

That my book was used during the trial as evidentiary material in his favor is one of the finest achievements so far for me. Moreover, the book has already been discussed in Italy in detail in *Il Borghese* (Milan) of August 1, 1951. However, I could not read this review.

That you disagree with the thesis supported in my book was clear to me. I would be pleased if we could discuss it sooner or later. In January I will be for about two weeks a guest in Florence of Mr. André Germain²⁸, whom you may know. If it is somehow possible for me, I will come and visit you in Rome. Is there any possibility of finding you in Rome in January?

With best wishes and greetings

Your faithful
Armin Mohler

[II.IV]

Rome, 6/II/1952

Dear Mr. Doctor!

Following what you had written to me in your letter of 27/XI last year, I thought I would be able to see you in Rome in January. I gather that perhaps you have postponed your planned trip to Italy.

I wrote a basically expository paper on his book, which I forwarded to the *Italian Review*, a journal with which I have collaborated before and which now naturally flies the American flag^{a(29)}. However, it has been pointed out to me that the subject is in principle a source of interest and so I await final confirmation.

Many thanks for the addresses of Prof. Schmidt [*sic*] and Herr von Gleichen. I have written to both of them, without, however, getting a reply so far. Of Prof. Schmidt I have received only the special edition of one of his essays. I

contacts with Mr. Vorwerk, however, have been restored. It would be convenient if his publishing house could give to the presses a book of mine, of which the manuscript of a German translation is already available. It could certainly still be of interest to many German circles today: it is entitled *The Mystery of the Grail and the Ghibelline Tradition of the Imper^{o(30)}*. Mr. Vorwerk tells me, however, that his publishing house is full for this year and that they should try again next year.

It is interesting that you work with Ernst Jünger. We had several mutual friends, and we were supposed to meet. Unfortunately, no opportunity arose in the past - or, rather, it was postponed several times. Now our paths - I have reason to believe - have gone somewhat separate. I appreciate Jünger, in fact, up to the *Marble Cliffs*. As for his later works, I must say that they do not convince me too much. However, I am not familiar with *Heliopolis* -- although I hear it should be coming out soon in Italian translation^{a(31)}. To Jünger (the former) I have devoted a chapter contained within a forthcoming book, *Riding the tigr^{e(32)}*.

I hope to hear from you, and perhaps to meet you here in person. However, between March and April it is most likely that I will not be in Rome, but in Bologna.

With best regards

Your faithful
Julius Evola

P.S. Would it possibly be possible to somehow find a copy of Jünger's *The Worker*?

[II.V]

15/3/52

Dear Mr. Baron,

returning from Italy, I find his letter dated 6/2. It is a pity that it did not reach me sooner. I waited for your nod to find out whether a visit from me would be agreeable to you, and since until my departure in January I had heard nothing from you, I did not dare to visit you unannounced. After reading from your letter that your state of health would allow you to receive me, I greatly regret to

not having done so. I hope to return to Italy soon, in which case I will knock on his door^{!(33)}

I am very pleased that you have written an article about my book, because I expect much more from an analysis from your pen than from a casual reviewer. It will also be the first analysis done by one of the very supporters of the Conservative Revolution.

Carl *Schmitt* (please be careful to spell his name with *-tt* and not with *-dt*, he is very touchy about it) was certainly pleased to receive a sign of his life. In the fall he spent a week here in Wilflingen, and on that occasion I showed him your letter. He spoke at length about her, in a very animated way. Unfortunately, he is in a very unfortunate situation. His wife died a year ago, and he is living alone in an attic, with no secretary and no money.

Ernst Jünger was also pleased by your interest. In addition to this letter, his *Heliopolis* will reach you by registered mail. *The Worker*, however, is completely out of print; we ourselves possess only an archival copy. However, the publisher Klostermann in Frankfurt wants to make a new edition soon. Jünger's present-day positions are evident from *Beyond the Line* and *The Rebel's Treatise*. I am sending you both writings in case you are not familiar with them and are interested. You have a very strong influence on current developments in Germany. Heidegger and Jünger have found each other.

I am very curious about his new books *The Mystery of the Grail and the Ghibelline Tradition of Empire* and *Riding the Tiger*, which I hope to read in German soon. Too bad Vorwerk cannot print them this year. Like all publishers who do not have their own printing press and have no American patrons to support their capital, he has to fight hard to be able to sell the few things he publishes.

Always hoping to one day meet you in person, I wish you well in your work

Your faithful
AOS.

Along with this letter: 1 Heliopolis as a registered print.

[II.VI]

Rome, 1/VI/1952

Dear Mr. Doctor!

Many thanks for your letter of 15/3, which I have been able to read only in the last few days; I have been out of Rom^{a(34)} for about two months and the entire correspondence (including Jünger's work, for which I thank you from the bottom of my heart) has been waiting for me here. Similar to the late reply to your first letter, I took time even now before writing to you. At that time I first wanted to find out *whether* a discussion around your book had been accepted by the *Italian Review*. Now I waited until it was published to send you the whole file (combined with the page from *il Borghese*, where the book is also mentioned). However, all of this seems to be possible only toward the end of the month. This is more of a *compte-rendu*.

The idea of a Conservative Revolution forms the core of a new political book of mine, soon to be published, entitled *Men and Ruins. Contributions for an antidemocratic^{o(35)} thought*. I have written it primarily for the new generation, uniquely seems to be somewhat fascinated by these issues here with us. Only the question of an editor who is up to the task and courageous remains to be settled.

Of Karl [sic] Schmitt I unfortunately heard nothing more; I had even begged him to send me his work on Donoso Corte^{s(36)}, myself being in the process of dealing with this author, with a view to his "modernization"³⁷. Instead, I received a letter from Baron von Gleichen, unfortunately leaking a certain discontent.

I wanted to thank Ernst Jünger for the kind dedication of the book. I did not do so in order not to get lost in conventional questions -- I would like the first *direct* contact with him not to be trivial, but meaningful and enlightening. I am not familiar with the later writings you mentioned, *Beyond the Line* and *The Rebel's Treatise*, and I would gladly read them. As for a discussion of *Heliopolis*, we will have to wait for it to appear in an Italian edition - which should be in preparation from the publisher Longanesi. As I already mentioned to you, in my opinion what is relevant again today are Jünger's early positions. I am planning to write an article about them, in the next few days, for the new national newspaper in Rome *Il Secolo*, which is headed by Prince Valerio Borghese, a well-known militant figure during World War II.

Of course, it would not have been necessary to wait for confirmation from me to visit me when he went to Rome. Now, from a physical point of view I have no impediment other than not being able to walk, which spiritually is for me comparable to the broken wheel of a car.

If it is possible for you, try to influence by subtle means Vorwerk in the publication in Germany of my book on the Grail-if not this, at least next year. The difficulties in which the German publishing field finds itself I

are known, but, all in all, this is not a large volume, and the book will surely find its own circle of readers.

With best regards

Yours
Julius Evola

[III] Evola-Jünger correspondence

It has already been mentioned in the introduction to the epistolary exchange between Evola and Mohler how the Roman philosopher and Ernst Jünger never actually met. This is evident from the letters found in the Deutsches Literaturarchiv in Marbach, which stop at 1953. Whether then, between that date and 1974, the year of Evola's death, Jünger visited the philosopher in his apartment in Corso Vittorio Emanuele, will most likely remain an unresolved question, there being no trace of such an event either in the diaries and letters of the German writer or in the writings of the Roman traditionalist. To be ruled out at any rate are the "visits" of the already paralyzed Evola to Germany of which Jünger will speak in 1986 in the *Secolo d'Italia*, urged by Gennaro Malgier^[38]. Leaving behind these biographical notes, it will be more pertinent to dwell on the other "missed encounter," one concerning Evola's intention to translate *Der Arbeiter* - "the worker" or "l'operaio," as it was later rendered in Italian. Jünger seems to oppose Evola's proposal rather sharply, as he would actually like to go back over the text and make it more adherent to the changed context of postwar Germany (recall that the book was first published in 1932). For this reason, he suggests that Evola address other works, one of which is *Beyond the Line*. In expressing this desire, he calls into question Martin Heidegger, with whom - it will be recalled from a passage contained in Mohler's last letter-he "found himself."

Now, granted that Heidegger was immediately influenced by the theses contained in *The Worker*^[39], it will be worth noting a passage contained in the long epistolary between the latter and Jünger, in which *Der Arbeiter* constitutes, moreover, a recurring theme: "You know from our first conversation on the way to Stübenwasen, how important this work is for me. Yet *Beyond the Line* is perhaps the embryo for a new version of *The Worker*, both in style and in dimension"^[40].

Not a rejection *tout court*, then, but the choice of works more adherent to the development of his own thought within the new Germany. The Roman philosopher would deal on several occasions, especially in essays and articles, with the works pointed out to him by Jünger, but he would do so always adopting a somewhat critical perspective and denouncing a regression in the general vision of the German, to whom he ultimately imputes a "dangerous" humanistic drift, far from the positions of "heroic realism" and the ideals of the "absolute person." Whether the interruption of the brief epistolary relationship between the two was also due to these than benevolent criticisms of the "second" Jünger? It is certainly unfortunate that Evola did not have the opportunity to read *Eumeswil*, which came out three years his death in 1977, in which he would perhaps have found the ideals of the "first" Jünger reincarnated in the figure of the anarc^{a(41)}.

One final note about the ambivalent relationship between the two. In his reply to Evola, Jünger inserts a *postscriptum*, in which he states that he read and appreciated Ennio Flaiano's *Tempo di uccidere*, perhaps also because of the setting so close in some respects to his *Ludi africani*. How would Evola have received this very positive assessment of a work so full of *pietas* and commiseration for his own and others' fate?

[III.I]

Rome, 17/XI/1953

Dear Sir!

My name should be known to you, since-probably through Dr. Mohler-I received a specimen of *Heliopolis* with dedication not long ago and also because in the Reich we had many acquaintances in common-for example, Prof. C. Schmitt and Baron Von Gleichen.

I have long followed his work with particular interest and have often had occasion to refer to his works. Among them, those of the early period, say up to the *Marble Cliffs*, are properly close to me. And it is in this regard that I take the liberty of addressing you.

I believe I can have an Italian translation of *Der Arbeiter* prepared. Given the analogy of the first postwar period with the second, the problems posed in that book are in my view again relevant today - after all, the solutions that had been hoped for in the meantime in the Reich and Italy were mostly only fictitious solutions, surrogates and ephemeral manifestations. That is why I believe the book can still exert an "awakening" effect today.

Now there is an obstacle to struggle with, because I do not own the said book and it is very difficult to find. Dr. Mohler has even written to me that only an archive copy is available from her as well. Perhaps, however, it will be possible for you to find someone within your knowledge who can sell the book or simply lend it for the period of the analysis and related translation, under formal and personal assurance of its return.

Also: to whom should one turn for translation rights?

Please excuse this approach, which nevertheless offered me the opportunity, otherwise continually postponed, to have the honor of making personal contact with you.

With special consideration

your devoted
J. Evola

[III.II]

21/11/53

Dear Mr. Evola,

Thank you very much for the lines you sent me on November 17. Your name is certainly not only known to me through Mohler, but for much longer. Albrecht Erich Günther, who unfortunately died in the war, often spoke of her⁴². I recalled her death in my diaries, which appeared under the title *Strahlungen*, which were translated into Italian by Longanesi. Unfortunately, their publication goes somewhat by the wayside^{e(43)}.

As for *the Worker*, I have not yet made a final decision as to how a new edition should be published. Heidegger, with whom I talked about it the day before yesterday, believes that I should publish it soon and without rehashes. Instead, I would like to include a whole series of new points of view. It will probably come down to opting for both solutions, so that I will publish a small unremodeled edition and a larger revised one.

For these reasons, I would not like to burn the candle at the seams with translations. Instead, I propose that you turn your attention toward my latest political writings. These are three works, which appeared under the titles *Beyond the Line*, *Treatise of the Rebel* and *The Knot of Gordi*^{o(44)}.

Beyond the Line gives an overview the current state of nihilism and its developments.

The Rebel's treatise describes the possible attitudes of the individual within the modern dictatorship.

Gordian Knot presents the pattern of encounters between East and West since Herodotus.

The three writings appeared for Vittorio Klostermann of Frankfurt am Main. Together, they would constitute a volume of about three hundred pages. In this format it is already being translated into French by Professor Henri Plard and should be out next year from Plon.

I am taking the liberty of sending you the printout of *The Gordian Knot*. Should you enjoy reading it, please contact Klostermann.

Hoping to see her in Rome, where I will visit my friend Henry Furs^{t(45)}, I remain

Yours
Ernst Jünger

P.S. These days I read with great pleasure the book of his compatriot Faiano [sic] *Time to Kill*, which has precisely appeared in Germanic translation^{a(4)6}.

¹ Leopold Ziegler, Karl Hofer, *Briefwechsel 1897-1954*, edited by Andreas Hüneke, Königshausen & Neumann, Würzburg 2004, p. 134. For a contextualization of the figure and thought of Leopold Ziegler in the framework 20th-century esotericism see Gerhard Wehr, *Novecento occulto*, edited by Franco Volpi, Neri Pozza, Vicenza 2002, especially p. 193-207.

² Walter Heinrich, *On the Traditional Method*, edited by Stefano Arcella, J. Evola-Pages Foundation, Rome 2018.

³ Leopold Ziegler, *Briefe 1901-1958*, Kösel, München 1963, p. 208.

⁴ See Armin Mohler, *Die Konservative Revolution in Deutschland 1918-1932. Ein Handbuch*, Friedrich Vorwerk Verlag, Stuttgart 1950; ed. it. (partial): *The Conservative Revolution in Germany 1918-1932. A guide*, edited by Luciano Arcella, Akropolis-La roccia di Erec, Naples-Florence 1990. See also Marcello Veneziani, *The Conservative Revolution in Italy. Genesis and development of the "Italian ideology"*, SugarCo, Milan 1987, p. 198-216.

⁵ Hans Thomas Hakl, *Evola in Germany: was it true glory?*, in Marco Iacona, *The Master of Tradition*, Controcorrente, Naples 2008, p. 226.

⁶ The year before, Evola had already traveled to Berlin to interview conservative MP Friedrich Everling. See Julius Evola, *The Way of the Cinnabar*, Edizioni Mediterranee, Rome 2014, p. 289, n. 8.

⁷ See Nunziante Albano, *Seekers of the Grail. The Relations between Julius Evola and Otto Rahn*, in *Studi Evoliani* 2014, J. Evola-Arktos Foundation, Rome-Carmagnola 2016, p. 97.

⁸ See H.T. Hansen [Hans Thomas Hakl], *Julius Evola and the German Conservative Revolution*, in *Studi Evoliani* 1998, Fondazione J. Evola-Libreria Europa, Rome 1999, p. 152.

⁹ While the missives to Benn are included in this volume, those with the jurist have been published in *Julius Evola's Letters to Carl Schmitt (1951-1963)*, Fondazione J. Evola-Libreria Europa, Rome 2000; as for the letters to Rafael and Erika Spann, they are contained in *Studi Evoliani* 2017, Fondazione J. Evola-Arktos, Rome-Carmagnola 2018, and in *Studi Evoliani* 2021, Fondazione J. Evola-Ritter, Rome-Milan 2022.

¹⁰ On *Diorama filosofico* see the papers published in this volume. See, also, Antonio Calabrese, *Fascism and Tradition between Culture and Power. The contribution of "Diorama filosofico" (1934-1943)*, Aracne, Rome 2012.

¹¹ See, for example, Gottfried Benn, *Briefe an F. W. Oelze. 1932-1945*, Fischer, Frankfurt 1979, p. 207:

"Then came Evola with modern age and the world of Tradition. You know how much I revere him."

¹² Cf. *Antisemitismus und Antigermanismus. Über das seelische Problem der Symbiose des deutschen und des jüdischen Volkes*, Hanseatische Verlagsanstalt, Hamburg 1928.

¹³ For a deeper reading of the relationship between Stapel and Evola see Patricia Chiantera-Stutte, *Julius Evola: from Dadaism to the Conservative Revolution (1919-1940)*, Aracne, Rome 2003, p. 192-226.

¹⁴ Cf. St. (Wilhelm Stapel), *Herr der Menschheit. Zu Julius Evolas Entwurf eines "heidnischen Imperialismus"*, in *Deutsches Volkstum*, July 1934. Stapel concludes by stating lapidarily that "the eagle of Germany and that of Italy fly to two different suns."

¹⁵ See Wilhelm Stapel, *Nation, spirit, empire*, in *The Fascist Regime*, March 16, 1934.

¹⁶ "One of the few, true anti-Semites" Germany has known. These words are Hans Blüher's, reported by Carl von Ossietzky in the article *Antisemiten*, published in *Die Weltbühne* on July 19, 1932.

¹⁷ Julius Evola, *On the Ario-Roman Resolution of Fascist Italy*, in *Julius Evola in the Secret Documents of the Third Reich*, edited by Nicola Cospito and Hans Werner Neulen, Europa, Rome 1986, p. 51.

¹⁸ This is *Überwindung des "Aktivismus"*, a German translation of the article *Overcoming Activism*, published on January 18, 1933 in *The Fascist Regime* [Ed.]

¹⁹ It should most likely be *Die Kirche Christi und der Staat Hitlers*, Hanseatische Verlagsanstalt, Hamburg 1933 [Ed.]

²⁰ *Carl Schmitt - Briefwechsel mit einem seiner Schüler*, edited by A. Mohler, I. Huhn and P. Tommissen, Akademie Verlag, Berlin 1995, p. 60, 139.

²¹ See Julius Evola, *Riding the Tiger*, Edizioni Mediterranee, Rome 2012, p. 104.

²² Julius Evola, *Revolt against the Modern World*, Edizioni Mediterranee, Rome 2010, p. 171.

²³ Julius Evola, *Riding the Tiger*, cited above, p. 31.

²⁴ Letter on *Europe Nation* letterhead [Ed.]

²⁵ Evola of course alludes to the judicial events related to the Fasci d'Azione Rivoluzionaria. On the "trial of the thirty-six" see Guido Andrea Pautasso, *The Philosopher in Prison*, Oaks, Milan 2021 [Ed.]

²⁶ Among them was the celebrated Francesco Carnelutti, who-though clear of precise ideological differences with the accused-defended Evola free of charge [Ed.]

²⁷ See the Evolian correspondence with Girolamo Comi, Massimo Scaligero and Walter Heinrich, together related notes [Ed.]

²⁸ André Benedict Henri Germain, also known by the pseudonym Loïs Cendré (1882-1971), French journalist and writer, was a friend of Ernst Jünger, Kurt Tucholsky, Bertolt Brecht, and siblings Erika and Klaus Mann. By the latter he was portrayed as Pierre Larue in the famous novel *Mephisto* [Ed.]

²⁹ See Julius Evola, *Aspects of Secret Germany. A Missed Revolution: "The Conservative Revolution,"* in *La Rassegna Italiana*, June 1952, now as an appendix to *L'"Operaio" nel pensiero di Ernst Jünger*, Edizioni Mediterranee, Rome 1998. All of Evola's writings on the periodical are collected in Julius Evola, *Italian Review (1933-1952)*, edited by Gian Franco Lami, J. Evola Foundation-I libri del Borghese, Rome 2012 [ed.]

³⁰ The work would come out in German a few years later, from another publisher, as *Das Mysterium des Grals*, O.W. Barth-Verlag, München-Planegg 1955 [ed.]

³¹ The novel would also not appear in Italian until much later. See Ernst Jünger, *Heliopolis*, edited by Quirino Principe, Rusconi, Milan 1972 [ed.]

³² As is well known, *Riding the Tiger* came out in its first edition for Scheiwiller in the early 1960s, although it had already been substantially ready for a decade. As other accounts show, an entire chapter of it was to be devoted to Jüngerian work-especially, to *Der Arbeiter*. If this chapter is not present in the final draft of the book, this is because Evola will develop it in an organic book, given to print a year before *Riding*. See Julius Evola, *The "Worker" in the Thought of Ernst Jünger*, Armando, Rome 1960 [ed.]

³³ Eventually, Evola and Mohler were able to meet in person. The meeting between the two took place during a trip by the Conservative Revolutionary scholar to Rome, made, as inferred from the letters, after 1952. One evening, finding himself at dinner with mutual Roman friends, he was informed that the traditionalist thinker would be pleased to meet him. The young men led him to Corso Vittorio Emanuele: "Since I had to leave the next morning, they combined a meeting that was almost night. Evola received me in his pajamas: despite the circumstances, it was an interesting conversation, during which he did most of the talking. At the end, he said to me, 'You are better in writing than in speaking'" (Antonio Gnoli, Franco Volpi, *The Spirit of the Conservative. An Interview with Armin Mohler*, in *The Last Shaman. Conversations on Heidegger*, Bompiani, Milan 2006, p. 131) [Ed.]

³⁴ In Bologna, to be precise, at his friend Mario Moretti's, with whom Evola used to spend vacation periods in the 1950s. See Andrea Scarabelli, *Adventurous Life of Julius Evola*, Edizioni Bietti, Milan 2023, ch. 8 [ed.]

³⁵ The volume would appear-without subtitle-in 1953 for the types of Edizioni dell'Ascia in Rome [Ed.]

³⁶ Appointed ambassador to Berlin in 1848, Juan Francesco Maria de la Salud Donoso Cortés, first Marquis of Valdegamas (1809-1853), following the February revolution in France wrote the *Discurso sobre la Dictadura*, with which he marked the transition from liberal-minded thought to the traditionalism of philosophers such as Joseph de Maistre and Louis de Bonald. The study by Carl Schmitt cited by Evola is *Donoso Cortés in gesamteuropäischer Interpretation*, Greven Verlag, Köln 1950, published in Italian in 1996 by Adelphi [Ed.]

³⁷ Evola wrote on more than one occasion about Donoso Cortés. See *Le profezie di Donoso Cortés*, in *Il Conciliatore*, March 1972, now in *I testi de Il Conciliatore*, Edizioni di Ar, Padua 2002; *Le profezie di Cortés*, in *Intervento*, February 1973; *Storiografia di Destra*, in *Roma*, July 8, 1973, now in *I testi del Roma*, Edizioni di Ar, Padua 2008; *Donoso Cortés*, in *Ricognizioni. Men and Problems*, Edizioni Mediterranee, Rome 1974 [ed.]

³⁸ See H.T. Hansen [Hans Thomas Hakl], *Julius Evola and the German Conservative Revolution*, cit.

³⁹ "On May 27, 1933 [...] Heidegger delivered the famous speech *Die Selbstbehauptung der deutschen Universität* [*The Self-Affirmation of the German University*], in which he outlined a program of reform

of the university and theorized, under the obvious influence of Ernst Jünger's *Der Arbeiter* [*The Worker*], a threefold task: the service of labor (*Arbeitsdienst*), the service of defense (*Wehrdienst*) and the service of knowledge (*Wissensdienst*), assigning to the latter the primacy" (*Guida a Heidegger*, edited by Franco Volpi, Laterza, Bari 2005, p. 36).

⁴⁰Letter from Heidegger to Jünger dated December 18, 1950, in Ernst Jünger, Martin Heidegger, *Briefe 1949-1975*, Klett-Cotta, Stuttgart 2008, p. 18.

⁴¹For a more in-depth discussion of the relationship between Evola and Jünger see Gérard Boulanger, *Julius Evola et Ernst Jünger: métaphysique et poétique*, in *Politica hermetica*, no. 1, 1987; Giorgio Cavalcanti, *L'œil du cyclone*, in *Ernst Jünger, L'Âge d'Homme*, Lausanne 2000; Andrea Scarabelli, *The Baron and the Anarch*, in *Studi Evoliani 2013*, J. Evola-Arktos Foundation, Rome-Carmagnola 2015.

⁴²Albrecht Erich Günther (1893-1942), during the Weimar Republic a member the right-wing intellectual circle *Juniklub*, was close to the literary group "Military Nationalism," animated in the 1920s by Jünger. He co-directed, together with Wilhelm Stapel, the journal *Deutsches Volkstum*, to which Evola also contributed. According to a coupon kept at the German National Socialist Crimes Archive in Bad Arolsen, the Roman philosopher was on at least one occasion Günther's guest in Berlin at his home located on Planckstraße. The date given is December 13, 1942, only two weeks before Günther's death (I thank Pietro Missiaggia for the report) [Editor's note].

⁴³The volume would later come out as *Diary 1941-1945*, translated by Henry Furst within the series "I Centolibri" in December 1957; the latest edition, which takes up the original title, is *Irradiations. Diary 1941-1945*, Guanda, Parma 1993 [ed.]

⁴⁴Cf. *Beyond the Line*, with Martin Heidegger, edited by Franco Volpi, Adelphi, Milan 1989; *Treatise of the Rebel*, tr. by Francesco Bovoli, Adelphi, Milan 1990; *The Gordian Knot*, edited by Giovanni Gurisatti, Adelphi, Milan 2003 (with Carl Schmitt) [Ed.]

⁴⁵Henry Furst (1893-1967), American writer and journalist, translated Kafka, Henry Miller, Poe, Melville and Dickens [Ed.]

⁴⁶See Ennio Flaiano, *Frevel in Äthiopien*, Claassen, Hamburg 1953. The German title translates roughly as *Nefandezze in Etiopia* [Ed.]

Letters to Massimo Scaligero (1930-1953)

A few years before his death on January 26, 1980, Massimo Scaligero gave Gianfranco de Turris, with whom he had met at his studio in Via Cadolini to discuss his participation in the *Testimonianz*^{e(1)}, one of the letters published here^{e(2)}. Thus it was that Gianfranco learned of the existence of a correspondence between Evola and Scaligero which, begun in 1930 - Scaligero "in his early twenties"³ - ended with Evola's final return to Rome in 1953.

An incomplete correspondence, because it lacks Scaliger's letters. Although their contents can partly be inferred from Evola's replies, this remains, this, a serious gap, the reason for the resistance of the writer, head of the A.C. Massimo Scaligero Foundation, to the publication of the letters of only one of the two correspondents in the *Notebooks* of the J. Evola Foundation. Resistance that lasted decades and was the cause of some past criticality with the patient Gianfranco.

If today these missives are rescued from the more than forty years of silence in which they have been kept, this is due not only to the due deference to the rules of copyright, given their content, which is also creative, but above all to moral reasons related to the wise action of time, for which what in one era appears immature, in another is now mature. A time, therefore, necessary to objectify the esoteric and friendly "intimacy" of the correspondents, minimally affected by the obvious divergence around certain delicate issues, to which the unwise reader risks approaching driven by mere curiosity or, even worse, on the basis of ideological and doctrinaire prejudices. What is difficult to understand in the present, because of the prevailing emotional approximation in human relations, is that personalities such as those in question, although bearers of ideas and visions that do not collide, sometimes expressed in a direct if not rough manner, can ever fail to respect, loyalty and mutual esteem generated by the indialectic impulse from which both move according to their own inclination - "personal equation," Evola would have said.

On this difference of views, which it would indeed be more appropriate to call impulses of deep identity, Scaliger has expressed himself in various passages of his vast work, particularly in the chapter devoted to his friend, and one-time teacher, in the autobiographical *From Yoga to Rosicrucian*⁴, without forgetting the specific contribution published in the aforementioned *Testimonianz*^{e(5)}. The two writings, together,

could serve as the introduction to these documents much better than a scholastic repetition of the concepts laid out therein.

From a cognitive, not to say esoteric, point of view, the most interesting aspect that transpires from these letters is the reply to the suggestion made by Scaligero to Evola, and through him by Dr. Giovanni Colazza, regarding the therapeutic appropriateness of adopting certain imaginative techniques designed to restore in the subtle body the functions compromised as a result of the spinal cord accident that occurred to Evola during the air raid on Vienna 1945. Evola rejected the advice on essentially two grounds: the impossibility of finding such techniques in the apparatus of traditional meditative disciplines and the danger, consequent upon their adoption, of opening "the door to the world of visionarism," characteristic of researchers. Scaliger-as can be deduced from the responses to which he is signaled-attempts to show how the imagery to which he alludes is in fact an intensified and not a regressive state of waking consciousness, but on this point his friend has no second thoughts, indeed repeatedly urges him to rid himself of what he considers a "vampiric" influence of personalities and spiritual currents that do not conform to the traditional canon. Evola, however, reveals that he had lost his imaginative faculty-which he significantly calls "fantasy"- precisely with the accident of which he had been a victim, during which, in the moment of the explosion (he had once confided to his friend), he had seen his soul rise from him in the form of a shining jewel in the center of a white sheet. An experience, this, which, according to Scaliger, found correspondence in the Buddhist imaginative repertoire.

In the epistolary, great space is given to historically interesting references on the world of postwar magazines, such as Enzo Erra's *La Sfida* and *Imperium*, Guido Scotto's *Architrave*, etc., in which the political thought of veterans opens to the spiritualist horizon, finding in Evola and Scaligero metapolitical orienters.

Of a different tenor is Evola's participation in the scholarly journal *East and West*, the official organ of the Italian Institute for the Middle and Far East, of which Massimo Scaligero, since the periodical's inception in 1950, had become editor-in-chief, and in that capacity he had reconnected him with Giuseppe Tucci, who had succeeded Giovanni Gentile as president of the institution. In the late 1940s and early 1950s, Tucci offered hospitality at IsMEO to many free researchers - in addition to Scaligero and Evola, mention should be made, among others, of Aniceto del Massa and Gustav Glässer - interested, as it were, in the metaphysical relationship between East and West, in happy association with young academic researchers of various ideal orientations and scientific specializations, but all

not unrelated to the same vocation, albeit cultivated through different epistemological means. Tucci's initiative probably stemmed from the need to give substance of thought, as broad and varied as possible, to his grand vision of the Eurasian continent and the promotion of understanding between peoples and their respective cultures, in the light of space and history - political, artistic, religious - that had always been shared.

On closer inspection, the Tuccian idea of Eurasia lapses, on a now exoteric register, the Evolian idea of "Tradition," then diluted in a *Welt-anschauung* with a humanistic and universalistic flavor, obviously distant from the magical impersonality dear to Evola. In any case, the imprint of Tucci's idea would be intangibly preserved until the Institute's suppression in 2011, contributing to the formation of at least two generations of scholars and devotees of the Orientalist disciplines, that is, giving their commitment a meaning and purpose that transcended the merely specialized.

Evola's articles that appeared in *East and West* between 1950 and 1960 would be translated from English and published in the posthumous volume *East and West* (2001), edited by de Turris.

Between 1950 and 1978, the period in which Scaligero was in charge of the journal, Tucci's esteem for him grew because of certain intuitive abilities of his, he not a philologist, to penetrate and clarify obscure passages of ancient religious literatures and, above all, because of his treatment of the ascetic method of "living thought," which in some ways can be considered the ultimate landing place of the encounter between the "Aristotelian" West and the "Platonic" East.

Striking, finally, in the epistolary are Scaligero's generosity in repeatedly offering to take care of tasks that he knew his friend could not easily tackle given his infirmity, and Evola's dignity in taking advantage of such attentions without giving the impression of soliciting them more. It transpires, from Evola's courteous inquiries about the organization for him of painful train journeys, domestic and "editorial" errands, and human contacts, the trust he placed in Massimo, having been able to appreciate in him, from the very beginning of the long friendship, absolute disinterestedness and helpfulness - characteristics, these, kept unchanged, indeed increased over time, until they became the distinctive feature of his personality, as if the vivacity of thinking translated continuously into inner strength and pure action.

Once he re-established himself in Rome, Evola received his friend with some frequency at his home-studio in Corso Vittorio Emanuele, but over the years the meetings thinned out due to Scaligero's increasing commitments. Of these meetings in the second half of the 1950s, Scaligero liked to recall the intense atmosphere

of conversations at the desk placed in front of the window overlooking the Janiculum. Each would tell the other his or her *lógos*, to put it in Neoplatonic terms, and then, evening progressed, they would fall silent in perceptual communion before the Roman sky that was tinged an unparalleled red.

A beautiful page by Mario Coen Belinfant ⁱ⁽⁶⁾ on the last days of the "professor" tells how Evola repeatedly asked, as dusk approached, to be lifted out of bed and escorted to the window. Here he paused, propped upright, in silence, his gaze fixed in that rubescent light for a few vibrant moments of visible transcendence. Coen writes, "I confess that this whole maneuver remained incomprehensible to us."

Like the dying Goethe, the Goethe who had made the art of imagining a new science, was Evola calling for *mehr Licht*, "more light"?

Benjamin Melasecchi

II¹⁻
(7)

22-VII-1930/VIII

Dear Sgabelloni (or Scaligero)⁽⁸⁾,

Thank you for your postcard and your good memory. As a matter of fact, I had already dropped by your uncle⁹ to get your address, and also to apologize for missing the last appointment.

For our things, still nothing new. I spoke with Arpinati¹⁰, and handed him a memorial. He promised to take an interest in it, telling me at the same time that it had not started with him. I also spoke to the Press Office of the Head of Government, moving pawns there as well. I am therefore on hold. I will urge to resolve it either one way or the other, because that alone prevents me from "escaping" to the mountains or keeps me here.

Rossi visited me yesterday. He is very courteous, and told me to keep him in mind as we might need him in new eventualities. He may have heard about the shameful conclusion of Angioletti's trial against Danzⁱ⁽¹¹⁾. Danzi was forced to withdraw everything he had insinuated, to publish the retraction in his own newspaper as well as to pay the costs to avoid conviction. - Our trial will be resumed around octoberbr^{e(12)}.

I am waiting for copies of *Pagan Imperialism* from my publisher. As soon as I receive them, I will send you one. In fact, for that matter, if there are any changes in your address there, let me know. In the meantime, I am sending you an issue of one of my previous

magazine, in which perhaps there is something that may be of interest to you. The content of the 1st article, e.g., is strictly true¹³.

Again, thank you. And with many good wishes believe me.

Yours
J. Evola

III⁽¹⁴⁾

Rome, April 27, 1931-IXth

Dear Friend,

In a circular, circulated at the time, we announced a criminal action against a group of characters allied in a vile defamation against my person and the ideas defended by me and the friends who follow me^{o(15)}.

The first fruits of that action were the convictions - under various penalties of imprisonment or fine - of Messrs. Guglielmo Danzi, A.R. Fusilli, Mino Somenzⁱ⁽¹⁶⁾.

Last Friday it was the turn of Mr. Mario Carli who had advanced the filthy and vile insinuation, that the newspaper I edited *La Torre* was a newspaper of pederastsⁱ⁽¹⁷⁾. The trial did not take place only because it fell under the statute of limitations. But it already appears from the court documents that the aforementioned intemperate gentleman - on whom no less than eight criminal cases have already been brought, one for revolt against public authorities, six others for insults or defamation; who already collected from us the epithets of "rascal, scoundrel and vile impostor" (n. 9 and 10 of *La Torre*⁻⁽¹⁸⁾; that he was disarmed and deservedly whipped in an attempted assault directed at us¹⁹ - it thus appears that such intemperate gentleman once again did not betray his "style." In instruction, faced with the threat of conviction, he stated categorically that the epithet "pederast" was only meant to refer to the ... intellectual inversion of certain of our doctrines (when has he ever studied in order to understand them, let us not say judge them?) and that, poor fellow, he had never dreamed of giving these and similar defamations a different meaning!!!

Another of the vile insinuations moved by the gentleman Carli, for purposes easy to imagine, is that our newspaper *La Torre* would be suppressed by order of the Prefect. Another shameless vile lie. Precisely among the trial files is a letter from the Prefecture of Rome (Div. Gab. No. 11588 dated 24-4-931) requested by the Court, from which we transcribe this textual and categorical sentence: "*No order has ever been issued by this Prefecture for suppression of the La Torre Newspaper*"²⁰.

Even if any were needed, these would suffice as evidence of the magnificent style of Carli and his acolytes and to characterize the kind of campaigns in which their "heroism" is expressed today. And yet we wanted to account for them to our friends, as objective elements of fact, and by their norm of loyal people.

J. Evola

[III]

Capri, 19.9.35.XIII

Dear Friend,

Thank you for the letter and article, which is fine and which I have forwarded to *Regime*. I have assigned it to the next *Diorama*, the one at the end of mes^{e(21)}. It's just that sometimes layout problems intervene, which are solved at the print shop in Cremona, not always respecting my instructions.

I then enclose the articles on the "Ghost Vessel"²². Here I could not get a typewriter. If my handwriting creates an obstacle, do you not think that, otherwise, they go [*sic*], I would like to beg you to have them transcribed yourself somewhere, I thinking then of course to cover the small expense.

Here I stay until around the middle of October. In the meantime, let's see what happens. To Farinacci I have forwarded, like others, application for a call to arms. But frankly I would rather have a good war England than end up in skirmishes with Negroes and other colonial bugs.

Cordially

Yours
J. Evola

81 Rome
Street

[IV]⁽²³⁾

8.12.35

Sincerely yours

Yours

J. Evola

Wien (2)
Neuer Markt 3

[V]⁽²⁴⁾

Vienna, 12/27/35

With all good wishes

Yours
J. Evola

Neuer Markt 3
Wien (2)

[VI]

Vienna, 6.2.36

Dear Scaligero,

It has been quite some time now that I have not made to hear anything more about myself: the fact is that indeed nothing has intervened again, life flows, for the side that interests us, now monotonous, in spite of all that can be experienced in a large city whose possibilities, from the worldly point of view, certainly cannot be compared with those of Rome. I have done two conferences^{e(25)}, maybe I will do more, at the end of the month probably in Hungary. I do not yet know when I will return. The return presents me with rather dark tints, with nothing to do, no purpose, with a completely empty time before me. I will try to set adhesions in motion to have my application for Abyssinia, which has already been made for months, given an outcome. It would be a gain of time.

I heard that there everything is proceeding smoothly. Also in your course of life I think no mutation is taking place. Puglisi wrote to me, that he wanted to resume the famous lecture course: it really means to have some vogli^{a(26)}! I received here a curious book: Fersen's *The Universe as a Game* (Guanda ed.), a mixture of deviations and unconscious impulses to "return"²⁷. Do you know it? Perhaps I will write about it, if the barring and restriction of the press in Italy in matters spiritual will allow it à²⁸.

The contacts remain unchanged. , if you believe, it gives signs of life. If those "Maffei" articles of mine came out, please send me a copy quⁱ⁽²⁹⁾.

Sincerely believe me always

Yours
J. Evola

Neuer Markt 3
Wien (II)

[VII]^{l(30)}

Budapest, 9.4.36

Sincerely

Yours
J. Evola

[VIII]

9.10.46

Dear Friend,

I thank you very much for your note. Guido³¹ had already let me know about you and your things, and I was glad to hear that they finally settled down.

About my state, they will have told you. There remains a kind of spell, an as yet unspecified cause that stops the movements, in itself possible, of the legs. And this has lasted since September last year, after a first phase, which was overcome, of paralysis. You may transcribe the history and get it to Dr. Colazz^{a(32)}, perhaps he may have an insight into it, which has not yet been reached here.

As for physical forces and intellectual faculties, everything is in order. What has suffered a curious impairment, however, are those *sui generis* faculties necessary for concentration, the formation of imagery and the like. And, as you may think, this constitutes a serious disadvantage, because precisely in this state of forced vegetative life I would need the defense of a detached inner life.

That something important can be organized by you is also an essential question for me. A certain work just on our line, in Vienna, which had attracted me and to which I had devoted myself, has been suspended for contingent causes. I do not know whether it will be allowed to be put on again. If things with my state should not go in order, it is only when I had a sense that from you I might still have a task to perform, that it would have a reason to continue living.

Have you seen Eng. C. Costam.? I don't know anything about him if his company has overcome the economic crisis. Eventually go and see him and give him my regards. He had, as you know, some interesting projects for the reconstruction of some neighborhoods devastated by the war, and on the matter he was also thinking of m^{e(33)}.

You can perhaps try writing to me, directly, sometime, although the mail still goes very imperfectly.

Say hello to mutual friends and always believe me

Your
[missing
signature]

[IX]

2.II.47

Dear Maximus,

I had at the time your lines-the ones in which you also told me about Eng. Costam. Now I would like to give you an assignment. Could you perhaps make contact with the publisher Bocca (Via Cerva 42, Milan). It is about the 2^a edition of the *Yoga of Power*. The Author, who is still in Siberia, made it known, that he would not consent to publication unless he, or a trusted person, appointed by him, reviewed the bozz^{e(34)} first. If the thing was [...]³⁵, saying that he was in charge. Only that there is to be revised and put right the special spelling of a quantity of Sanskrit terms. For this, you could turn to Prof. Jasink in Florence, who is a friend of mine and who for such things has already helped^{o(36)}. You can ask Bocca or Vezzanⁱ⁽³⁷⁾ for his address. I don't know if it is the one from before.

The reprinting of *Ur*, which had already been accepted by Bocca, became uncertain due to the Italian crisis situation. You may ask... The new ms., completely reworked and much edited, is with the editor.

It had already been for the most part translated into German, but the translation was lost in the events of the war, which at the same time blurred an interesting and vast combination, to which that translation also belonged and in which you too could have possibly been profitably engaged. For *Ur* in Italy there is, after all, also to settle the matter with that other, unsympathetic conredactor^{e(38)}. And also to make contact with Guénon, because several of his studies have been added there; however, I have not yet been able to get his address, I do not know if he is still in Egypt³⁹.

Colazza, to whom my friend Guido had forwarded an extensive report of my illness, promised to send his judgment. But it to date has not reached me; let us hope it has not been lost. About my condition, nothing new. If you will let me know about you, it will please me. Greet mutual friends, indeed possibly greet the good Gisler as well, tell him (as if I knew nothing) that I marvel how he has given no sign of life - this has its own "tactical"⁴⁰ reason.

Many cordial greetings from the

Yours

Kar

l(41)

[X]

Bad Ischl, 3.III.48

Dear Maximus,

It has already been a long time since I have heard anything from you. As a matter of fact, I too, at least directly, have not heard from you anymore. Of this, the cause is the lack of any news and a course of life, which makes the months seem shorter than weeks.

On the book side I have been sending the new text of the book on the Grail and the other on Hermeticism to the publisher for some time now, and at least the second one should already be in composition. Instead it seems to have a delay in the reprinting of the work, which is presented almost as a new book, on the Tantras by Bocca, so much so that I have had its ms. sent here for new additions. Finally, I have translated *Mask and Face* into German, also reworked and with new chapters, and it seems almost certain to come out in Svizzer^{a(42)}.

I was then very pleased to have resumed contact with Guénon, who informed me of the news and also of the books he has since written and published. It is too bad that I cannot have them, because it seems there is not yet full postal freedom between France and Austria. And have you seen them? I would be particularly interested in *Le monde de la quantité et les signes des temps* [sic^{l(43)}], also to possibly take them into account in the book that now essentially occupies me, that is, the *reworking* in final form of *Revolt* (I think I owe you the copy sent to me by my brother, on which I am working). Would there be no means of getting me by way of loan from Italy (registered mail shipments are now completely safe and permissible) that book?

Alvi wrote to me, announcing the revival of *Atanòr*, and also the editor of it, inviting cooperation. I asked to see first the issues already out, would be sent to me, but which I have not yet receivedⁱⁱ⁽⁴⁴⁾.

About my state, there is nothing new. The prospect of it remaining that way is not ruled out. This, from the spiritual point of view, means almost nothing to me. It is from the material point of view that it brings more or less vexing problems to be solved. Nor do I think that, after the matter of Czechoslovakia and other pretty little things, a very rosy future⁴⁵ can be expected for Italy as well. In any case, I am now preparing the final move to Italy⁴⁶. And not without relation to this I would like to allow myself to ask you for a double favor.

The fact that Cavallucci is not in Italy is also a loss for me because of the subordinate side of the help he could give on the legal level. Now, I would need someone who on that level could replace him: someone who is trustworthy and who will act especially in the friendship forum. Wouldn't you have among your acquaintances some person, as a lawyer, suitable for the purpose? It is that proceedings will probably have to be set up to send away both the occupants of the house in Capri (which represents almost my only financial resource and which cannot be sold so occupied), and a certain young lady who without my permission has been lodged in the apartment in Rome and who seems disinclined to leave. This is the first point.

The second refers to this very person, and it would be a matter of you lending yourself for some maneuvering apt to dislodge her. I suggested to my brother that he go with you to the room occupied by that young lady, at a time when she is there, but, ignoring her, make as if you were a buyer come to examine and make a list of the furniture. Set a date aloud and say (always to my brother, making as if the other were not there) that in it you will send to pick up everything. (And this might even happen.) Do you want to do this little "part"? Then make contact with my brother (to whom you can also tell about the lawyer, if you can find one); and, if you can think of any, you can also recommend other means of forcing the person to leave without resorting to legal action at all.

So, I would be grateful, because on these two points depends, to a good extent, being able to come to Italy. In any case, I will be glad to hear a few things about you and the atmosphere in general. Greet the friends who still remember me* and with lively cordiality believe me

Yours
K. d. Bracorens

* If you see Leib⁻⁽⁴⁾⁷, tell her that I replied to her last letter but that I do not know if this reply, like an earlier one, has been lost, because I have heard nothing more about her. Speaking of lawyers, H.M. Cutellⁱ⁽⁴⁾⁸ comes to mind at this time. Is he in Rome? What is his address?

[XI]

Bad Ischl, 14.VI.48

Dear Maximus,

I have had yours of 8 corr. I am continually seized with violent indignation to think that that wicked woman continues to lord it over my house because my mother has been so disagreeable as to grant her trust and because now, because of her age and temperament, she does not have the opportunity to treat her as she deserves and to make life impossible for her with us. *I beg you very much*, see that you ascertain as soon as possible whether the person she had chosen goes: if not, see *without delay* to replace her. It doesn't seem like it, but meanwhile months and months go by.

For the rest, I am now in a rather unpleasant state, which, however, has absolutely nothing to do with the leg business: it is a pleurisy that gives me to struggle with continuous high fever; plus it is intestinal matters (in good part due to the kind of nourishment here, only apt to cause a scurvy) that almost prevents me from eating. Hence great physical weakness. We shall see when this passer à⁴⁹.

If not for what you tell me about your state, I think it is inaccurate to compare it with mine. My impediment is exclusively physical in character, and things have developed in a way, that I sometimes spontaneously feel ridiculous and abnormal the movements that men are forced to make to move from one place to another. The only, enigmatic repercussion is a certain paralysis of the faculty of pure concentration and "perception." If not, the innermost core, the fundamental orientation with respect to spiritual reality, has not only suffered nothing during these years, but has been greatly fortified and enlivened by it. As for the rest, that is, the intellectual tools, they are so in order, that at any moment I could resume with unchanged vigor the fighting positions of *La Torre* or *Ur*.

What makes my future very obscure and problematic (*res sic stantibus* - and I have the sense that there is a great likelihood that they will remain so) is simply practical, material problem.

At you, as far as you tell me, things are quite different. It is something that erodes your life force and by this surreptitious route reacts on the spirit itself as well as having the effects you tell me on the intellectual-discursive and volitional faculties. If I have to speak openly to you, the case seems to me very suspicious. One sure index for me is the way the "continuous sense of a danger of death," the "being face to face with death," reacts. If things were "all right," given your spirit already oriented and certainly not reducing to the physical self, the result of that should be a sense of exaltation, of continual transfiguration, perhaps even an excess of strength that you would have a hard time "settling down" (for long years this was my problem). So as instead you tell me that those states occur and act - I, for that matter, could only formulate one diagnosis: *vampirism*.

There is no reason for me not to be completely honest with you, while leaving it to you to take my impressions as you see fit. In recent years I could not help but notice symptoms in you on the same direction, although on another plane, not yet affecting the organic. Certain of your "assumptions" could only be explained by the *inhibition* not only of the point of view you must have reached in esoteric things, but likewise of the normal faculties of criticism: something that has struck even "laymen." And this, in turn, can only be explained by a "fascinating" power (which is more or less equivalent to "vampirism") of the corresponding doctrinal contents.

Ascertaining the rightness or wrongness of these assumptions can only be done *ex curantibus*: one would have to see what would proceed from the help and counter-action, of someone truly knowledgeable about ceremonial magic. But where to find it? I know of one person who has done a lot of such magic in his time and actually has "the power." I do not name her, however, because one of my suspicions is that vampiric action proceeds from that same direction, albeit in complete independence from the person in question.

If not, there is only to try the method of "not resisting evil," indeed of wanting "evil," in this sign: "Why be face to face with death and fight against it, where *I want, I crave* death?" If the life force has not been too deeply pink, it is possible that this path will lead to some results. At the same time do not neglect to be extremely vigilant about your physical organism as such, forgetting, in this regard, all that "spiritualism" thinks about it. There may be some hard-to-find "basis" that would give the explanation (in this regard I have become very wary). I am not in the habit of giving opinions or advice without being asked for it. Thus I reserve full freedom about the account in which to hold such remarks.

Sincerely

K. Bracorens

[XII]

Bologna, 4.XI.48

Dear Scaligero,

I got your letter here, rejected from Cuasso⁵⁰, with the one returned from Austria joined.

It certainly makes no sense to suppose that the well-known incident could as it were have affected our ancient friendship. Only I could not help but be astonished at the fact of your having recommended person, whom you did not know how much in it could be trusted. I for certain elementary "virtues" of uprightness and loyalty am rather "strict," so it is not easy for me to think that person, who enjoyed your friendship, would go so far as to do such things, instead of speaking clearly and sincerely, in case of need. However, it is true - and I was able to verify this in Austri^{a(51)} - that these days one does not know who to trust anymore. The boring thing is that I still do not have an idea of the books that were taken away and sold, because I could not remember how much I had, and even a sketchy list from my brother was insufficient. I could have given away books that had only commercial value, provided that others, which I needed for my work, were recovered. In that, it could only serve that person's honest statement about how much he knows he took.

As for the dislodgement maneuvers, I am not sure what had been undertaken. Unfortunately, my mother is as impressionable as ever, and my brother is also often lurching and uncertain. So I find myself in the unhappy situation of not having a "straight blade" who, in my stead, settles my affairs properly.

Look that about *Man as Power* there has been a misunderstanding on the part of my brother. It is not this book but *The Theory of the Absolute Individual* that I need, in order to remake it. *Man* has not yet reached me here. I will reject it in Rome to be returned to you.

I did not have you send the new edition of the *Hermetic Tradition*, because I know that you had this book and in the new edition there are neither additions nor essential changes. However, if you want, let me give you one of the copies that came from home, showing these lines.

I have already corrected most of the drafts of *Yoga of Power* -- think the book may come out in January. Soon after, from Laterza, will come out *Mask and Face of contemporary spiritualism* and, finally, also Mouth has put in

composition *The Angel the Western Window*. Most of all I am glad to have secured the reprinting (but not for immediately) of *Revolt Against the Modern World*, which I have extensively revised. Thus it lacks only *the Theory of the Absolute Individual* for me to feel indebted about the future of my works, whatever in the future may happen to meⁱ⁽⁵²⁾. The bad thing is, however, that in this way I will find myself "empty": I do not have the slightest idea as to what I will be able to occupy myself with and with which to fill all the time that, in this state of mine, I have at my disposal.

From the place of care near Varese I was transferred a few days ago here to Bologna, to a Red Cross collection center where one is discreetly ill and where there is little hope that anything will be accomplished. From my brother I had you ask for Rossi's address, if he is still in this city, finding myself here at all isolated.

I started looking at a few newspapers, the most in line being basically the satirical ones. I saw *Candido*, *L'ace di bastoni*, which is certainly unabashedly tongue-in-cheek, *Brancaleone* -- indeed, about the latter, having seen signatures like Bodrero's and Papini's appearing there, I had thought of proposing a collaboration^{e(53)}.

Here I learned that, contrary to my assumption, Joseph Pr⁻⁽⁵⁴⁾ has overcome the crisis of his illness. Do you know or can you find out his address? Now it seems that he is not even in a house of health. And do you happen to know Fanelli'sⁱ⁽⁵⁵⁾ as well?

The address, which I mark below, you can communicate to those who need it.

However, I tend toward a new move to Rome.

With warmest cordiality

Yours
J. Evola

Red Cross Hospital No. 46
"Centro Putti" - Bologna

[XIII]

Bologna 31.1.49

Dear Scaligero,

I thank you for your and your thoughtfulness to me. I also believe that previously you were the last one to write to me.

About my matter, it should be framed in a somewhat different way. When I faced dangers, I did so not in a spirit of defiance or arrogance, but in a spirit of "offering" (almost in a religious sense). In both secular and domestic premises, I considered an existence that had continued after the war to be meaningless. Of what has happened instead, the meaning is not clear to me. The present situation is that I am ready to fit in, as far as vital and natural force is concerned, as soon as the point of grasping presents itself, but, as far as "focus" is concerned, I feel absolutely none, there is absolutely no object, either of the profane or of the spiritual realm, which animates me as it were and makes me judge it worth the slightest effort. I remain in a state of active indifference that has left one another the various peripheral dominions, including the field of certain subtle instruments, which have curiously turned out to be paralyzed, unlike the common intellectual faculties. As for contradiction with the books I have reprinted (but not Theory-this being a simple philosophical position that engages little), it does not necessarily exist. There are cases for which the evangelical "Thou shalt not tempt thy Lord"⁵⁶ applies. As a state of , if a "meaning" does not become apparent, some of the complications that are now occurring in a chain will well put an end to it. In the meantime I will have time, I hope, to put in order that with respect to which I still feel a commitment.

Of *Challenge* I have received two issues and hope they will send me some more⁵⁷. I was almost amazed to see that not one of the writings is "out of tune." But it is like *a desperados'* fight by fronting against everyone and behind having no one. No basis for a positive counterpart is conceivable today. "In spite of everything" is a value, in the field of straightness. Those who can, however, are better off working on the "catacombs front."

My brother will return to you *The Man as Power*, in which there was misunderstanding. The book, redone, I think will come out as early as the end of the month.

In the previous one, you mentioned to me that you were studying the possibility of reducing the criticism of anthroposophy in the new ediz. of *Mask and Face*. Honestly, I would not see the reason for that. Mine, it is an orientation book, and even with respect to that current you have to put things in order. I don't think you can be followed in thinking that Steiner had to adjust himself because of the people around him. No initiate goes and professes, for reasons like that, ideas that confirm gross errors and fantasies, which are not reflected in any traditional esoteric teaching. For what remains positive, it has been pointed out. I might admit that I don't have enough flair for that esoteric side you tell me. But I see that those who are on the same page as me react no differently.

On the very occasion of the 1^a ed. of that book Guénon reproached me for.
"having been too lenient with Steiner"⁵⁸.

I think a move to Rome is being studied. Then it will be possible to resume some contact.

Sincerely

Yours
J. Evola

I heard about a wretch, named Palamidessi, who has scampering around in the field of tantrism, with goods from 4^a hand⁵⁹. If any friend had it, I would gladly see (returning it immediately) the second volume devoted to sexual magic (in the leaflet it is said to be a "unique book in the world" and "of unheard-of realism"...).

[XIV]

Bologna, 10.II.49

Dear Scaligero,

I got your letter and I am responding regarding the invitation to collaborate on *The Challenge* in its new development.

Through the issues of this magazine I have already received and those of *Architrav* ^{and(60)} I think I have managed to form an approximate concept of the scope of this current. I told you that I have found almost all the writings to be well-tuned - but essentially for what they *deny*, to put up a united front against all the current parties and oppose both the "message" of the East and that of the West. There is undoubtedly courage there - but not enough to stand up for lost positions without hope or illusions, affirming only what needs to be affirmed.

When it comes to political ideology, it is then evident that one lingers in the dangerous myth of "revolution" (instead of pure reaction) and refers to the "social" fascism of the Verona constitution, not hesitating, among other things, to elevate the "republican" fait accompli to principle and value. Now you know that I wanted nothing to do with fascism precisely at the announcement of such a revolution.

Thus, a side-by-side with an MSI could only rest on a misunderstanding. The principle is that, *precisely* today, rather than shortening the distance and going to meet

to "history," one must *exasperate them*, affirming values in their absolute state not hoping for an effect for the sole purpose of protecting their purity.

Possible action in that group in that sense does not seem to me conceivable - it would contradict party action itself. I would add that your articles have not persuaded me: it is evident that you are trying to smuggle in spiritualist views (and even anthroposophy, named only as "spiritual science") into a plane, where all this can only be vague and abstract; *in primis et ante omnia* here would impose instead the preliminary proof, which is precisely the courage to stand for pure "reaction." Then would come talk of certain gifts of straightness; then of the traditional conception of life; only last, and only for some, glimpses into the world of metaphysical reality.

For my own part, I now tend to keep myself "outside," acting only with books. Restarting the "as if" of my journalistic activity in the fascist period - *Diorama* included - is something that now organically repels me⁶¹.

I say, however, that if you send me the paper, I will follow it with interest. I had written to De Boccard, who seemed to me one of the best and most learned (and courageous elements in the Kappler case⁾⁽⁶²⁾. Having addressed my letter to *Architrave*, however, it must not have reached him.

Nothing new here. I will see about getting a transfer. Cordially

Yours
J. Evola

Graziani came to see me - quite unexpected visit^{a(63)}.

[XV]

Bologna 8.IV.1949

Dear Scaligero,
Thank you for your letter.

The two books you had (and about which I agree that the *Yoga* edition is very bad) will be followed by two more, *Mothers and Olympian Manhood*, which is Bachofen's choice of passages, and then *Mask and Face of Contemporary Spiritualism* in the new edition at Laterza -- that, in two weeks. These last two books I also have them sent to De Boccard, who seems to me an open-minded element.

I have been regularly receiving here *The Challenge* in its new edition, and as the occasion arises, please thank those in the management for sending it. If you would like, I could communicate two or three addresses of people in Central Europe, who would be very happy to hear about such an initiative.

As for the third page, I have already expressed the little desirability of mixing too many views of a properly spiritual character in an order, where requirements of elementary rectification, not requiring special esoteric presuppositions, should essentially apply. For the paper as a whole, I cannot but adhere to what refers to the polemical element of overall "no." If, in the first moment, there had been someone else capable of giving fair and uncompromising directives for the positive side, something interesting might have come out of the whole current--I mean of the whole MSI.

In any , if indirectly I can make a contribution to that paper, and if it is desired, I have no objection, provided that in the proposed form of pseudonymous signature, but not necessarily on the special page. For that purpose, one could bring up "Arthos" from *Vita Italiana* and, if it is thought useful, mentioning precisely "the one whose contribution to various campaigns of *Vita Italiana* will perhaps be remembered."

(There is, moreover, a special reason to support the journal, and that is the space it gives to the theme of *fish*: seven to nine of them can be admired in each issue, in *Periscope*.)⁶⁴

It occurs to me that I have not answered a request for information. So, the Greek text of the *Mithraic Ritual* can be found in its German edition: Dietrich (or Dieterich - see well in *Ur*), *Eine Mithrasliturgie*, can be found at Vittorio Emanuel ^{e(65)}. For the short Latin text of the *Tabula Smaragdina*, it will certainly be found in Manget's *Theatrum Chemicum*, found in that same library.

What address do Luchini and Del Massa have?⁶⁶

Here, nothing new. Perhaps, for Rome, if not a permanent relocation, a jump will be arranged there, in order to arrange various things, not excluding the ouster of that person *brevi manu* from my home, given the lack of anyone who can definitely organize it to that outcome.

Cordially

Yours
J. Evola

[XVI]

Bologna, 19.IV.1949

Dear Scaligero,

I join you two writings for *La Sfida*^{a(67)}. The one on Austria, because of its character, could go in the purely political pages, the first or second. The other, for the third and not necessarily on the special page. Having time, I can send with some regularity, provided writings of the kind are desired. As for the identity of "Arthos," it can be told to those who know themselves incapable of abusing it, such as Luchini, del Massa and De Boccard. The latter must have received a letter from me in which I told him of my judgment of the movement.

About the addresses mentioned, they are not from central Italy but from central Europe and I could recommend:

Prof. Walter Heinrich Wien (IV) Rechte Wienzeile 19 (Austria)

Prof. Werner Hoppenstedt (24a) Luenenburg Frommestrasse 6 Germany
(Englische Zone)

Prof. J. von Leers - Bad Godesberg - Mehlem am Rhein Meinzergrasse 45
Germany (U.S.-Zone)

For collaboration you might try the "wild initiate" Guido de Giorgio, whose current address is Santuario di Vicoforte (Cuneo)⁽⁶⁸⁾.

Once Antonelli's mother came to Capri, the latter begged me to give her an impression according to a devilish figurine in order to scandalize her good middle-class Milanese intellectual mentality.

This was done, and the sentences in that letter relate back to that. For those who know me, there should not have been, in the matter, "perplexity," not even for a moment-what do you think a bomb would ever do? However, since one cannot see where a joke could lead, if you have that letter in your hands, take it out of circulation.

Cordially

Yours
J. Evola

[XVIII]

Bologna, 14.V.1949

Dear Scaligero,

I got your letter - indeed, I no longer received *The Challenge*; it is a pity, if the paper should cease permanently. My two writings, possibly, if desired you can pass them on to some other paper of the same movement; as I mentioned, I have enough free time now and, still as "Arthos" and without a fee, I could put down various little things, from time to time, for the purpose of guidance.

As for what you tell me, I do not see that it has direct connection with the specific subject matter of that book, nor is it such that it does not impose reservations. "Magical imagination," being a mere tool of action, has nothing to do with "imaginative knowledge." Concerning the latter, it is an equivocal concept, the steinerian origin of which is obvious. Imagination can never give knowledge (in the initiatory sense), because knowledge has no "form" and is grasped as an immaterial "sense" when even the support of form, whatever it may be, is abolished (which in Hindu as well as Neoplatonic doctrine is expressed in unequivocal terms). The alleged "imaginative knowledge" is but that which opens the door to the world of visionarism-and the example of the one who defended it, precisely Steiner, in this regard should be more than evident. It is a world for which, even at best, the serious reservations that affect the very phenomenology associated ceremonial magic apply.

Nor is what you say, based on data of equal origin, about the relations between that alleged form of knowledge and the nervous system, accurate. Imagination in general, far from being detached from the world of nerves, depends on it to a greater extent even than does abstract logical consciousness; only unlike the latter, it rests not on the brain system, but on the spinal and sympathetic degree; both in the physiopsychology of dreaming and in investigations about schizophrenia and somnambulism, this is a commonplace-when the brain is inhibited and consciousness relies on those lower nervous systems the world of "free" imagining opens up. For that matter, I, as a "guinea pig," could even give you experimental counter-evidence to this fact: since something has happened in the spinal cord, the organ of imagination has been impaired, while all the intellectual faculties are fine.

I find it as unsympathetic as ever to make judgments, as well as I cannot help discovering again and again, directly or indirectly, in what you think, a well-known "influence" from which it would be good, one fine day, to free oneself...

Here, nothing new.

Cordially believe me

Yours

J. Evola

[XVIII]

Bologna, 27.V.1949

Dear Scaligero,

I got your two letters and thank you for your cordial solicitude.

Things, however, are in a somewhat different way than you think. What Ms. Bau may have said proceeds from the fact that she will have had for criterion what is peculiar to Central Europe, and that it has no match-even in the field of health care-for the untidy, sloppy, unkempt style of things in Italy. But up there, as a negative counterpart, there is in the clinics an unbearable system of order that borders on the barracks. Where I am, to tell the truth, I cannot complain, because in contrast to the various disadvantages there is the fact, for me fundamental, of full freedom, of no compulsory timetable, of having a room almost only for myself, of having a regime of preference both for my former status as an officer (this counts as a military hospital) and for personal reasons, a regime that would be difficult to have in a civilian hospital clinic as an ordinary patient: this, beginning with the food, which by certain testimony, if it is mediocre here, in civilian hospitals is completely absurd.

The main negative counterpart here is the lack of specific neurological care (this is essentially an orthopedic center, and as such has nothing to do with my case - whence, of past, nothing to do with the neurological clinic in Rome). I did, however, have the professor of neurology at the University here, who made a very good impression on me, performed a conscientious examination and gave his opinion. He recommended two cures that can be done where I am (one already has been, without result); after , there would be nothing but operations, which he himself very little recommends. - So just by conscience scruples one can still make an attempt in a neurological clinic, either in Milan or Rome. Now, in this regard - for Rome - steps have already been taken and an admission to the neurological clinic of the University is possible: however (and this is a condition that applies elsewhere as well) for a short time, for the time of the attempts, if others come up. Thus the thing cannot be thought of without also addressing the problem of "afterwards" and without avoiding that I, precisely, later be forced into an even worse arrangement than here. As for the Red Cross, it will do what it can, and numerous are the

people who are my friends, besides Orzi, who can directly move the President, Zanotti Bianco, these being indebted to them⁶⁹. One, on his own initiative, has precisely had the clinical position requested here - but all is useless, before he finds himself where he can stay having that freedom and "detachment" which are essentially necessary for me to lead a possible internal life.

Therefore, I do not consider it appropriate to think, for the time being, of a transfer. Rather, an accommodation, such as the one you mentioned in your first letter, in Italy or elsewhere, referring to Bau, would be the central problem, making no illusions about what can still be obtained from either specialist. Finding *the ad hoc* person is not easy, however, in this moonlight. I cannot send an SOS to those who know me but whom I do not: and among those I know I cannot see who could conceive of an "interest" to such a degree. For that matter, one would have to think well who could use, in reciprocation, all that I, in various fields, can still do. - As for the mention of Rome as an "environment of friends," this is essentially theory. Rome was, even when I was physically all right, a desert for me -- to the point of having to appear, sometimes, to kill time, in Nicolai's "salon" or having solely a Flesch to pick up a few more cheerful relations. The experience of Vienna, where though I had quite another order of knowledge, which except for one or two cases they discarded, is enough for me.

For the rest, as I mentioned to you, as an immediate thing there is the plan to hop over to Rome for a few days, if the return here is safe: in which case, in addition to solving the ridiculous matter of the house, we can talk.

For the reprinting of *Ur*, already a publisher is, in principle, committed. But, for the time being, with the books of mine that have come out and to keep *Revolt* appearing as soon as possible, one has to wait. Another reason is that for the new edition essays by Guénon had been aggregated, which would have served perfectly well as a supplement, but which he has in the meantime (during the war, with communications between us suspended) used in his new books. So one has to find surrogates for them, and rework them again (or have them reworked). In this regard, if you or your friends can think of topics within that scope that you would like to be dealt with or clarified, point them out to me, so that I or the other contributors of that time with whom I am still in contact may consider them in new writings.

Regarding the doctrinal question hinted at in your first letter, first of all I would say not to insist too much about relations between faculties and body systems, since this matter is very problematic: the ancient traditions, which, for me alone, have authority, do not have anatomo-physiological language apt to provide such bases as a modern person may desire. About the mention concerning me, I must have misspoke, because I was alluding to an injury *above* of the faculty

visualizing, supervened in correlation with the spinal cord (injury) affair; what is a certain a posteriori confirmation of a conditionality between the former and one of the nervous systems. That "imaginative knowledge" is entirely free of it, I doubt. In any case, what I think is right in this regard, I have already told you. It is a nonsense to say that "intellectual intuition" as, prior to Guénon, the best Western contemplative initiatory tradition understood it, has as its higher degree a knowing which, to be "imaginative," will always be linked to "form," thus only imperfectly "in act." especially then when, speaking of the "third degree of supersensible knowledge," you go basically to admit precisely the same thing, but with the *détour* of the world of visionarism and of experiences, after all, devoid of interest, in which, in 99% of cases, one stops: of which, I repeat, Steiner himself represents the most eloquent case. As for, precisely, Steiner, you must unfortunately take note that I regard the case as exhausted and unrevisable--in the terms set forth in *Mask and Face*--and that, far from being able to regard Steiner as a source and doctrine in any case usable in the same way as a traditional teaching, I am inclined to feel a dark and contaminating influence wherever ideas or positions are affected by his specific influence.

Thank you again and best regards

Yours
J. Evola

[XIX]

Bologna, 8.VIII.1949

Dear Scaligero,

I got your letter. As far as a possible French translation of my book on race is concerned, I doubt that it is a thing [*sic*] that was started by a young Frenchman, from a socialist grouping who, with two lines from De Boccard, also came here to see me. But if that's what 's about, it's an indeterminate project that for now has no basis, that group having for now no possibilities at publishers. In any , I wouldn't have any difficulties in principle, only that I would much prefer that we start at the beginning, so as not to give rise to the idea that I am a specialist in racism, where this is for me but a fairly contingent derivation of a much more general traditional conception. The principle would be *Revolt against the*

modern world and when this was known beforehand, the mentioned misunderstanding could not arise. See, in any case, how precisely things are; in the case, one would have to rely on the German edition, which I may be able to get, where several modifications and additions had been made^{e(70)}.

Things here have no change, except for the contingent ones due to a certain prostration, caused by the summer weather to which I had not been accustomed for many years. I think that, if ever, from a personal meeting with Colazza might come the possibility of examining some aspect of the matter in a different light.

Pistonⁱ⁽⁷¹⁾, who came to see me, did not really intend to convert me to Christianity, but to ask me if I could contribute to an esoteric interpretation of it, which seems to be his current fixation, so in this same sense he also addressed Guénon and Schuon. That the thing is meaningless (if anything, he could have turned to you, since it seems that you still flirt with Steiner, who is the representative of a similar thesis) and that for him-just as you say-the silence of interpreting, in writing and framing, would be the principle for getting serious, I told him plainly, indeed, as he remarked, but cordially, "a little roughly."

Pistoni then propitiated my meeting with a curious fellow-Clement Rebora, formerly a poet in Papini's group, *La Voce*, now become a priest and very much inflamed in a sacramental-based mysticism. Later, Rebora, out of a good disposition, offered me a trip to Lourdes. I could only tell him that the thing offered me no interest^{e(72)}.

Pistoni himself served me to make a kind of warning to the Tantric master Palamidessi, who becomes an even dangerous individual: in his books he takes at face value, without even taking the trouble to paraphrase, from my books and from *Ur*, as well as from a number of other authors. And the whole thing having a manifest speculative purpose and only being able to follow more confusion and discredit, it seemed good to pull the reins a bit.

The Challenge seems to have died out for good, with that schism quarrel. The editor of *Meridiano* wrote to me very kindly for a collaboration: but the paper is completely political, it lacks any group that deals with somewhat higher issues and - I replied - before that happens, I think that my isolated collaboration and, for that matter, of decidedly reactionary intonation, would be of little use.

A young man from Trieste, Armando Stefanⁱ⁽⁷³⁾, who seems to me to be okay both politically and in initiatory inclinations, will probably come to see you on my recommendation. Perhaps you can put him in touch with people in either camp whom he would like to meet. In this regard, I have a favor to ask of you: if Stefani has not yet come to you, or if you have any way

to find him again, tell him that if he is certain that when he returns he will visit me again, I would like to beg him to bring me a bottle that I have at home, and for which, in case he does, I will join you two words for my mother.

That's it. I am now working on a final revision of *Ur's* material. Cordially

Yours
J. Evola

[XX]

Bologna, October 8, 1949

Dear Scaligero,

As you see, I aim to write with some continuity in *Rivolt*^{a(74)} and in *Meridian*⁷⁵. For what you hint to me in your last one, those in *Meridian* have given no sign of being *froissés* about simultaneity in the other journal, and generally, in the present conditions, it seems to me to be quite a luxury to afford rivalries in the family. For that matter, it seems to me that *Meridiano* stands a wee bit higher as a level (there is an excellent element there, the Berenzi); but, all things considered, *La Sfida*, despite its more modest cadres, presented a few more possibilities than either. They are related with more than one tuneful element that could result in a fairly homogeneous group; the problem is of where, eventually, they might find "space."

As you see, the plan of jumping to Rome has not yet been realized. In fact, in this regard, I would like to ask you if you are still in relation with Pellisser^{o(76)}. For now, the obstacle concerns the means of travel, because, since it is not an outward and immediate return trip, the CRI would have to mobilize an autolettiga for four routes, two of which would be empty; so the file seems to have gone to the Ministry of Communications. But possibly this could be arranged privately, and Pistoni indicated to me that Pellissero, at least previously, often made the Rome-Milan car trip, then via Bologna. One could see how things are; only, in a private car, I would need some space, to be at least semi-retired, sitting down not being able to stay for long without strong reactions. If there is a possibility, one can think of such a thing before the season, as a climate, becomes unpropitious.

Pistoni also intends to recommend me to an Aureli lawyer, whom he says you also know, in case, since I am unable to intervene by the shortest means, we proceed legally to vacate the apartment in Rome.

Also, there is this pleasure, which I would like to ask you. Once you happen to pass by there or you have time, could you go to the Society of Authors? She is staying in Prati, in a new building on the corner of Via Valadier. It had already at one time been interested in translations of my books abroad. Then things came to a halt. I wrote without getting an answer. It would be a question of asking whether it is willing to mediate such placements, me being able to give directions; if so, to whom precisely should I write. The Society is, properly, both of the Authors and the Publishers. The initiative could therefore appear, possibly, on the part of the publisher (Bocca or Laterza), if the fact that I am not inscribed in that society is prejudicial.

In a previous one of yours you wrote to me about Steiner exercises passed for the new edition of *Ur*. At the time, I could not remember anything like that. I recently got the collected material for Volume III from Vienna, and I think those practical addresses, where a drawing of a man arranged in a stave also appears, are what you allude to. I will therefore review things. You know very well that in regard to Steiner we do not agree at all. And in *Ur*'s revision I have also taken care to remove anything that has even an indirect reference to Steiner, that is, to things that refer only to him and of which he was not the mere transmitter from another source. That is why I said that I will have to review what this is about in the specific case; in any , I should know whether these are addresses that are in printed form in the common domain, in Italian or German.

I saw this morning your article on Rome in *Revolt*. The general requirement is of course right; however, the important thing is to move to the concrete with pointing out what precise elements, especially as elements of "style," can be enforced by the Roman tradition today.

Cordially

Yours
J. Evola

[XXI]

Bologna, October 16, 1949

Dear Scaligero,

I got your letter and thank you for your concern.

As far as the trip to Rome is concerned, it would be a matter of seeing well how things stand with Pellissero. The fact is that it is not a question of just coming to Rome, but also of the certainty of being brought back here after a short time, about a ten-day period. Whether this is within Pellissero's possibilities is what would need to be well ascertained. Then there is the "climate" factor, both for the trip and for the stay in Rome, where my house is not properly equipped: the thing, in this regard, should be organized by November, no later. And, finally, in the case, one would need to know in some advance and with certainty the dates, because I have to promptly arrange things at home and set up meetings with people who would specially come to Rome from afar.

On all this, I wrote simultaneously that to you [*sic*]-to Pellissero at his address in Turin, which Pistoni forwarded to me. However, I thought it advisable to report it to you as well, in case P. is still in Rome, and, in any way, to keep track of things, if appropriate, and warn me.

That famous intruder in my dwelling is finally gone. One of the purposes of my trip thus fails, Aureli has made himself superfluous; yet various other things would still be to be settled, in Rome, and contacts to be resumed.

The Authors' Society wrote to me, I don't know whether responding directly to my letters already sent, or whether -- probably -- because of your intervention. In the case, thank you for that as well.

In this week's issue of *Revolt*, my second article⁹⁽⁷⁷⁾ should come out; as occasion arises, please pray that both it and the previous one be sent to me, if possible, a couple of copies -- say three copies.

For now, nothing
else. Cordially

Yours
J. Evola

[XXII]

Bologna, August 15, 1950

Dear Scaligero,

Some time has already elapsed since our meeting again in Rome; there is no particular news, except that, not very pleasant, that it is now decided for November the dissolution of the center in which I am, and it remains very problematic that an equivalent one can be found, as to a sufficient basis of private comfort. The matter of the pension, which would condition a return Corso Vittorio, also remains problematic ^{a(78)}. So we shall see, for the period ahead, as clouds gather on the international horizon.

Otherwise, you may have seen my articles here and there, and also how I agreed to support the *Imperium* group with my cooperation, hoping that it could properly organize ⁱ⁽⁷⁹⁾. I have been in contact especially with Rauti. I told him what I already pointed out to you at the time of the *Challenge*, namely, that articles, such as the ones you published, seem to me out of place and, in the end, counterproductive, in a paper in which upper limit must be, at most, ethics and the general worldview. This, without going into the theses, which, as far as they manage to be intelligible, are highly questionable*. It would be to be hoped that you would meet someone with sufficient authority to tell you that you are off the mark. I, in this regard, tend to stay completely off.

As for the *Imperium* group, apart from the magazine, it seems that it makes sure to create enemies and tensions with "official" elements of the MSI more than is necessary. The desirability of a more tactical proceeding has been pointed out and has also been acknowledged, but from the reports, which unfortunately can only be indirect, it does not seem that too much account has been taken of it.

I had the first issue of that Tucci magazine in English, where my article (totally butchered in an impossible translation ^{j(80)}) actually came out. It is afresh a pity that those who have means should squander them. There are but insignificant things in it: despite the intentions expressed in Tucci's editorial. I wanted to write him a few words to say that several developments could and should take place in an initiative intended to establish really interesting exchanges between East and West. I also mentioned that I could possibly deal with the relations between certain "existentialist" positions and the Hindu doctrine of *svâdharma*. But, after all, it is sloppy stuff. And I still do not know of any journal where ser ⁱ⁽⁸¹⁾-subjects can be properly dealt with by us.

One had to unexpectedly fight for *Revolt Against the Modern World* because Bocca's manager, back in Italy, had distress complexes and wanted to postpone, despite the fact that one is already a year behind the contract deadline. This seems to be resolved and any minute now I think I will have the drafts.

As for everything else, nothing new. With cordial greetings also for mutual friends

Yours
J. Evola

* In case you might be interested, here is Guénon's impression: "*J'ai été stupéfait d'y voir [in Imperium] un article de Massimo Scaligero qui témoigne, à l'égard de mon œuvre, d'une incompréhension complète à laquelle je ne me serais pas attendu de sa part; ce n'est vraiment pas très encourageant...*" (the underlining is mineⁱ⁽⁸⁾²).

[XXIII]

Bologna, 2.XI.1950

Dear Scaligero,

There was a meeting of minds: I received yours when I proposed to write to you.

Sassa [*sic!*] had already told me of his intention to approach you for that pamphlet, he not knowing about things of typography. I thank you for the trouble you were willing to takeⁱ⁽⁸³⁾.

Still about the pamphlet, I am expressed concern that there is a lack of organization in the Rome group to be able to adequately disseminate it, this defect having already been felt in regard to *Imperium*, which in other cities is very difficult to find.

Then again, I do not know what has become of this magazine, which has already been out print for a couple of months, while Rauti assured me he had a secure grant base for at least a year. Rauti, too, has given no further sign of life here. I hear various rumors about group intrigues, rivalries and the like-all luxuries that one should not afford at all these days.

As for a curious "syncopated" style in reports, there is another case, and indeed for it I would really like to address you. It concerns the publishing house L'Arnia of Marquis Costantino Patrizi. To it had been pointed out the possibility of using my work. At first he wrote de Boccard, who soon afterwards ceased to give signs of life, according to a manner of his which is repeated and which seems to me very singular, of rigor, having to feel in some respect obliged to me. Having let de Boccard go, eventually Patrizi himself wrote to me, to tell me that my proposal to translate from English the book of Varange *Imperium* had been, in principle, accepted⁻⁸⁴, and that we also reserved the right to examine the possibility of publishing a book of mine (development, more or

less, of *Orientations*), *Men and Ruins*. After that, again complete silence, despite the fact that I have already twice urged, to define things. Incidentally, based on that assurance in principle, I have already begun the translation of that English book, having now, to that, time available. Since everything has remained as it is, would it not be possible for you to telephone, or approach Patrizi, to that we wake up, give a sign of life following at least commercial correctness, and respond to mine, in which you asked to define things?

Someone told me that there is an element in that publishing house who, who knows why, tries to "mount" against me, and this would be Tedeschi, the author of the book on fascists after Mussolini⁽⁸⁵⁾. But it may be one of the many rumors one hears about one or the other.

Otherwise, I also thank you for the new step taken at Tucci. But I have to think what can come it, in order to the theme you propose, and on which there would be only to repeat what Guénon wrote in *Orient et Occident*⁽⁸⁶⁾. I would be for the particular theme already alluded to by Tucci himself, namely the correspondences of the Hindu theory of *svâdharma* with various existentialist demands, as a sign of one of the convergences between East and West that are significant, and, where a real contact existed, could lead to an integration of the thought of the latter through the former, but I fear that, like the one already published on Tantrism, such an article would be wasted, given the level of the journal: it would be justified only with a view to remuneration, which for me, despite everything, can never be the decisive thing. As for raising the level of the journal-as you say-it would require Tucci to make up his mind to take the direction I have already mentioned, choosing appropriate contributors, especially foreign ones. With an article of yours or mine, if not, things would not really know how to turn out to be changed.

I go back to recognizing and valuing the good intention attached to your prodding on therapeutic addresses. I would say, however, that you should defer to those who, even in that domain, are not exactly first-timers, such as myself, when, after proper examination, they tell you: nothing to do while the going is good, and when they point you in the only direction along which action beyond the ordinary ways, whether physical or psychic, might take place. For what you come back to hint at I have only to say, "old stuff"-the hint in my book is about acting-without-acting, commanding movement through imagery, which is the soul of the procedure, though punctuated in two times, of which you have been told.

As I have already mentioned, at the end of the month this center closes. In connection with that it is almost certain that you will return to Rome. This is both because it is difficult to find another institution with the same amenities and freedom, and, more importantly, because you need to try the adventure. Having no intention at all of spending the

time I have left to live in an institution or semi-hospice, there is only to see how and on what I can arrange myself in Rome, before my mother passes on to other vit^{a(87)}, and yet I have no basis whatsoever for living in the apartment. Appeal will have to be made to all the people who testify to my devotion to see about grouping possible resources with articles, translations and lectures. But even more important will be to find a suitable person who gradually begin to replace my mother entirely and with whom I can live when I am alone. We shall see.

If not, nothing else new. For *Rivolta*, an exasperating delay, due, however, not to the publisher, but to the printer, who, since August had the ms., still does not decide to make drafts of any sort appear.

Again, thank you for everything and warm greetings from

J. Evola

The address of L'Arnia is 54 Magenta Street.

[XXIV]

Bologna, 16.XI.1950

Dear Scaligero,

I got your letter and, for one, thank you for the step you took at Patrizi's: we will see what comes it, and in case I too will take a step at least to see if it makes sense that he still occupies too much time on the translation of the book he had written to accept, and now seems to be in question again. and again, and even where one should least expect it, one encounters a style of elusiveness, of irresponsibility, of non-drafting.

There is another case, and I do not know if I abuse your courtesy if I ask you possibly to put an end to it, one day you come to pass near Via 4 Fontane, which is a central place. To that, I enclose the assignment sheet. The telephone number of the administration is 42460. Having the money, in check or whatever, you can keep it with you for now. If you happen to meet Pennisi, who is the editor of that paper, let him understand in due manner how his demeanor surprises me^{e(88)}. For the sheer idea (a couple of articles at 2,000 apiece is hardly a subsidy!) I do what I can for the monarchist cause, and you know well how even within the MSI I insist on it, and a slightest sign of an appreciation of it does not give it, it is of an improbable sloppiness, to have one of his

letter is an event-as if he then had who knows what signatures at his disposal, for the side he militates with, and which probably knows little about his tortuous conduct...

As for the mention of the person who would be a good fit for my residence, it will have to be seen in person. It is out of the question, if the interested party is away, to have her come like that, committing myself as that is in advance. It will come into question someone who is already in Rome and whom I personally can probe, to this being able to have some time, because at first we will go ahead on the basis of some common servicewoman or half-servicewoman. Besides, your mention of a "Spartan type" is not really a recommendation: that is the last thing that is pleasing (to me) in a woman.

As for Tucci, he actually wrote to me in the sense that you had foretold, the article I have already drafted and sent and it is certain to be in his hands by now. It could only be something generic.

As for here, a new communication has come about the impending closure deadline, which would be end of the month. Staff and patients want to make "revolution," refusing to leave the hospital. But I doubt, however, that no matter how fashionable these means are, a positive result can be achieved. Without that, I will therefore reappear toward the end of the month in Rome.

Again, thank you for everything, sorry for the hassle, and have me, very cordially

Yours
J. Evola

[XXV]

Bologna, 29.III.1952

Dear Scaligero,

I am still in Bologna, indeed my stay here will continue for a little longer, having to define something that has no small importance for me. The address is as written below, in a way, that of last year.

Things in progress, there are, if not, few. I don't know if Tonell⁻ⁱ⁽⁸⁹⁾ has published either of the two articles of mine that he has; I haven't had the mail go on here, not even the papers, so I have no way of checking. If ever, and if you believe, remind him. For the article for Tucci, as I already mentioned to you, it will be discussed at my

return, not having with me the materials to compile it. Given the slow pace of *East and West*, this will certainly not make much of a difference.

I have read Aurobindo's commentary on the *Iṣa-upanishad*; it is not too clear and, on the whole, a mixture of Vedānta and Tantra. There are no discombobulations, but I don't really see your interest in my reading it; of such things, the supply I have made is already extensive, I would say exhaustive, and already an *Iṣa-upanishad* with Tantric commentary was part of the material used for my well-known^{a(90)} book.

As I mentioned, there is a friend here who has *Autobiography of a Yogi*; I had him bring it to me and read it. I think you pointed the book out to me as a pleasant pastime. It is a veritable sum of nonsense, and since I have wasted my time reading it, I have taken reason for an article-bashing to come out in *Roma*^{a(91)}.

Well, if there is anything to report, write me two lines, which will be appreciated. Meanwhile, very cordially, believe me.

yours
J. Evola

New Pension, Via del Porto

[XXVI]

Bologna, 17.X.1952

Dear Scaligero,

It has already been some time since I have given a sign of life. After the period of escaping the torrid season, a return to Rome should have been on the agenda.

Instead, as you can see, I am in Bologna, and already for several weeks, somewhat like in a stuck being. In fact the last few experiences in Rome, and especially at home, have certainly been negative. And without a realization of several conditions staying with me instead of in a hotel or guesthouse presents little sense. Absolutely necessary would be someone who, in addition to helping me with what my business demands of me but of which I am physically impeded-books, contacts, etc. - would also exercise a kind of superintendence over the things of the house and be in way at my side, on my mother not being able and not wishing to rely. But in this regard, one is still on the high seas.

On the other hand, even the best in Rome seem far more interested in more tangible and practical things to have time and real desire for contacts of other kinds. Not least this concerns our young friends themselves; but not they alone. Possibilities of properly extending the circle of my acquaintances, because of my *handicap*, I have none. Thus the thought of returning to Rome arouses a kind of impatience in me, although not a little annoyance succeeds in being so, with prospects as indeterminate as ever.

Otherwise, you may know that my *The Men and the Ruins* is being composed in Rome. It will be interesting to see if another process^{or(92)} - which would result in another diversion - comes out of it. But as a contribution of clarification and insight those pages of mine should not be without significance.

About that book I would still like to write, contacts with Colazza would be helpful; hopefully the return will give me the chance. For now, collection of various materials, but again, hampered by not being able to do library work, to say nothing of more complex and difficult researchⁱ⁽⁹³⁾.

If not, very little of relevance to report. Did that issue of *East and West* then come out that was supposed to contain that essay and review of my book^{?(94)}

This makes me think by association of Eliade, whose translation of the book on shamanism I managed to get accepted, not without interest at least from the documentary side⁹⁵.

If you let me know about you, I will be glad. In the meantime very cordially

Yours
J. Evola

Pension Nuova Via
del Porto Bologna

[XXVII]ⁱ⁽⁹⁶⁾

Bologna, 25.IV.1953

Dear Scaligero,

The last one of yours that I received was the one in which you gave me the distressing announcement of the passing of Colazz^{a(97)}: something that even apart from the human side, given the value and loftiness that even in that respect our friend had, cannot help but leave one unpleasantly perplexed, in an environment where similar stature is not easy to find...

I think you will have long since received my new libr^{o(98)}. Should I intend to write about it, there is to be kept in mind the plane in which I intended to limit my considerations and their "direction of efficacy": independent of anything purely transcendent.

Various reasons have again and again made me postpone my return to Rome, which, after all, has an "experimental" character: because without a home and a suitable environment, it is not possible for me to live in my little apartment. The latest impediment was a collapse of the ceiling of my studio, with various damages and repairs that had to be done little by little. But you may have heard about that.

But by now I have to make up my mind for the return, which will be within the first decade of May, and that is why I would like to ask you if you would be of help. It is that every arrival of mine, like every departure of mine, has to be "arranged" with an ambulance transport, recognition at the station, etc. With my brother, who already had to deal with it, due to supervening circumstances, I prefer not to have relations. Lately Cavallucci had been interested in it, and so had Rauti. Except that for that period Cavallucci - as he tells me - will probably be called toward the south, and on the young people of *Imperium*, all caught up in pre-election nomadism, I don't know if it can be counted on with certainty. Could you see about taking care of that?

As far as I am concerned, this is not complex, and will be liquidated in three quarters of an hour. It is a matter of notifying the Red Cross the day before, by telephone, on the number of the "Ambulance Service," making an appointment for a few minutes before arrival at the entrance to Termini Station, and warning that is a "stretchered" *. There you will find yourself: it is a matter of "spotting me," finding myself in a first-class compartment in the very first cars after the locomotive. Unless otherwise advised, I will come with the direttissimo from Bologna arriving at 4:11 p.m.

In addition, there would be this; it is possible, but not certain, that an acquaintance of mine, who was to travel to Rome for a few days, would take advantage of the opportunity, because I am entitled to a free trip for accompanying person. In that case it would be a matter of fixing a place in a boarding house in the area near Argentina, Piazza Venezia, where the person in question, who does not know Rome at all, has to stay. Cavallucci had already identified such a guesthouse: it may be the

"Eletta" guesthouse, Piazza del Gesù 43, tel. 65969, or the "Impero" guesthouse, Via Torre Argentina 18, or "Urbis Romae," Piazza S. Pantaleo 3, tel. 50377. This would be full board for a few days.

So, *as soon as* you receive this, you should write me two lines, telling me whether you are given to help me with all this, so that I can adjust. If so, as soon as it is definitely fixed, I will send you a telegram: if it will say, "I will arrive on such and such a day," there is only to think of me; if it will say instead, "*We will arrive* on such and such a day"**, there is also to book the boarding house immediately, which I think can also be done by telephone, without my having to waste time. Agreed? And if the arrival time is different, I will let you know: if not, it remains the one indicated, 4:11 p.m. .

I hope that at your place all things go in order, in the pace that times allow. And in Rome we will see what can be done....

Very cordially,

Yours
J. Evola

* Expenses borne by the interested party.

** If by chance there was nothing available in all those guesthouses, a simple room could be booked e.g. at the Albergo Cesari, if I remember correctly. Via di Pietra. Name: Miss Gubellinⁱ⁽⁹⁹⁾.

Receiving my telegram, however, he telephones Cavallucci: and if he is in Rome on that day, he passes everything to him pointing it out.

[XXVIII]⁽¹⁰⁰⁾

Bologna, 26.IX.1953

Dear Scaligero,

I had at the time a postcard from you, with other signatures as well, from S. Remo. Now I believe you have returned to Rome while I only on 20 corr. from that place in the Apennines, where the climate was almost winter, moved to Bologna^{a(101)}.

But this year I have no particular reason to particularly prolong my stay here while it is necessary to see about addressing the Roman quistion once again.

It is not without relation to this that I take the opportunity to write to you. I would ask you if you would possibly have the time and inclination to arrange, in the terms I already announced to you once, my "reception" at the station, inquiring as to whether

it seems that Cavallucci, usually used for the thing, is presently not in Rome. The figures are these: I would arrive by direttissimo leaving Bologna at 12.53 and arriving in Rome at 18.02 (Termini), first class car which, being reserved seats, is usually immediately after the locomotive. The day before, you would have to phone the Red Cross, at the number, well in evidence, of "transports" by autolettiga, order one for the next day indicating that it is a "stretcher", to be taken specially at the time of arrival at the "10" entrance of Via Marsala of the station and joining the nurses to pick me up at the carriage.

I remind you that Tuesday is a day when you are busy. If for one of the other days you could possibly take care of it, which altogether takes about an hour, on receiving this send me a postcard at once so that I can adjust. I would then indicate to you telegraphically the day of arrival, the day only, the other details having already been indicated. The thing could be next Friday; but a circumstance might intervene for a postponement to early next week.

Receiving no response, I will assume that you are not in Rome either and will provide otherwise.

Meanwhile, with many cordial greetings,

Yours
J. Evola

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- ¹ See *Testimonies on Evola*, edited by Gianfranco de Turreis, Edizioni Mediterranee, Rome 1973.
- ² See Gianfranco de Turreis, *Massimo Scaligero and Julius Evola*, in AA. VV., *Massimo Scaligero. The courage of the impossible*, Tilopa, Teramo-Rome 1982, p. 130. The letter given by Scaligero to de Turreis is dated January 31, 1949, indexed here as No. XIII. It has already been published in Julius Evola, *Il cammino del cinabro*, Edizioni Mediterranee, Rome 2014, p. 352-353.
- ³ Massimo Scaligero, *Dallo Yoga alla Rosacroce*, Edizioni Mediterranee, Rome 2012, p. 77.
- ⁴ See therein, p. 77-86.
- ⁵ See Massimo Scaligero, *Dionysus*, in *Testimonies on Evola*, cit.
- ⁶ Mario Coen Belinfanti, *The Last Hours of the Philosopher*, in Julius Evola, *The Way of the Cinnabar*, cit. p. 417- 418.
- ⁷ Letter on *La Torre* letterhead. *Miscellaneous Expressions and Tradition one sheet*. The magazine, for the record, had closed its doors a few weeks earlier [Editor's note].
- ⁸) The italicized text is written in pencil [Ed.]
- ⁹ Pietro Sgabelloni, journalist for the *Giornale d'Italia* and personal friend of Evola. On him see Massimo Scaligero, *Dallo Yoga alla Rosacroce*, cit. p. 21, 65 [ed.]
- ¹⁰ Leandro Arpinati, editor of *Vita Nova*, on which Evola himself wrote between the second half of the 1920s and the first half of the 1930s. See Julius Evola, *Vita Nova (1925-1933)*, edited by Gian Franco Lami, Fondazione J. Evola-Libreria Europa, Rome 1999 [ed.]
- ¹¹ On the dispute between the two see Antonio Gramsci, *The Prison Notebooks*, Notebook 4 (XIII), § 74: "A series of minutes for a dispute between Angioletti and Guglielmo Danzi, who, in the newspaper *La Quarta Roma* of April 30, 1930, had apparently attacked Angioletti over his political past, is reported in the *Italia Letteraria* of May 18, 1930. Angioletti handed his godfathers Nosari and Ungaretti a note with the essential data on his military, political, and journalistic service record. Angioletti allegedly took part in the events in Milan on April 15, 1919, and was in 1923 co-director of the Piacenza *Hatchet* with Barbiellini." [Ed.]
- ¹² See the following letter [Ed.]
- ¹³ This is evidently a copy of *Ur or Krur* [Ed.]
- ¹⁴ Copy of a circular letter, aimed at clarifying the facts that led to the closure of *La Torre* magazine. On these events, see Julius Evola, *The Tower*, Edizioni Mediterranee, Rome 2020. See, in particular, the essays preceding the anthologized articles [Ed.]
- ¹⁵ This is the missive reported in the latest edition of *The Way of the Cinnabar* (Edizioni Mediterranee, Rome 2018, p. 224-225) [Ed.]
- ¹⁶ For a timely reconstruction of the affair, including from a legal perspective, see Luigi Morrone, *Duel Challenge, Trial, Removal of Rank. Il caso Evola-Danzi*, in *Studi Evoliani 2016*, J. Evola Foundation- Arktos, Rome-Carmagnola 2017 [Ed.]
- ¹⁷ In the article *Aristocracy or pederasty?*, published May 26, 1930 in *Today and Tomorrow* [Ed.]
- ¹⁸ The words just quoted came out in *The Bow and the Club*, a column Evola edited in *The Tower*, on June 1, 1930, in the ninth issue of the periodical (now in Julius Evola, *The Tower*, cit.) [ed.]
- ¹⁹ See *Mario Carli flogged*, in *ibid*. The piece came out in the last published issue of *La Torre* [Ed.]
- ²⁰ On the magazine's closure see Fabrizio Giorgio, *How "The Tower" Collapsed*, in *ibid*.
- ²¹ The planned issue of *Philosophical Diorama* will not come out. The Evolian column will have a long interruption, due to the outbreak of the war in Ethiopia and the sanctions, which ended up affecting the print media and penalizing the world of journalism. It will only resume on November 17, 1936 [Ed.]
- ²² The reference is to the articles *Visions on the Seas* and *Epic and Romantic Meaning of the "Ghost Ship."* While the former came out in *Il Regime Fascista* on June 19, 1936, the other was published in February '36 in *L'Italia Marinara*, at which Scaliger himself worked. Both are now reported in Julius Evola, *The Epic of the Skies and Seas*, Cinnabar Editions, Rome 2019 [Ed.]
- ²³ Traveled postcard [Ed.]
- ²⁴ Traveled postcard [Ed.]
- ²⁵ As research done by Emanuele La Rosa has shown, the first of the two took place on November 29 at the *Kulturbund* of the revolutionary-conservative Karl Anton Rohan. Evola spoke about the *Formation*

of myth yesterday and today, while two months later, on Jan. 29, he spoke at the Urania circle in Vienna's astronomical observatory about *the Living Middle Ages* [Ed.]

²⁶Evola is referring to the lecture series at the Association of Moral and Religious Progress, which he helped organize in the months before the establishment of the Ur Group [Ed.]

²⁷Latest it. ed.: Alessandro Fersen, *L'universo come giuoco*, edited by Clemente Tafuri and David Beronio, Akropolislibri-Le Mani, Genoa-Recco 2012 [Ed.]

²⁸Thus it will go. See Julius Evola, *The Universe as a Game*, in *Corriere Padano*, March 4, 1936, now in *I testi del "Corriere Padano,"* edited by Giovanni Damiano, Edizioni di Ar, Padua 2002 [Ed.]

²⁹"Gherardo Maffei" was one of Evola's most frequently used pseudonyms, especially in *La Vita Italiana* and *Il Regime Fascista* [Editor's note].

³⁰Traveled postcard [Ed.]

³¹On the lawyer Guido Cavallucci, see the note to Julius Evola's letter to Girolamo Comi dated December 28, 1958 [Ed.]

³²See the introductory essay [Ed.]

³³Why these allusive and mysterious tones? First of all, one must keep in mind that Evola's correspondence was open and read (this missive has the stamp of American military censorship stamped on it). Evola asked Scaliger for information about Carlo Costamagna, editor of *The State*, to whom he was collaborating. And, knowing that his missives are checked by third parties, who do not know - nor should they know - his true identity, he remains vague, about an initiative that saw them together in 1943, about which he himself will speak years later: "In Rome, during the period of the German occupation, an attempt was made to secretly prepare a "Movement for the Rebirth of Italy." In it were interested, among others, Senator Carlo Costamagna, with whom I had long collaborated, and Senator and former minister Balbino Giuliano. The postwar Movement was to take the form of a party and fulfill a function similar to that which the Italian Social Movement was to conceive for itself: however, with a more decisive traditional and Right-wing orientation, without unilateral references to fascism and with a precise discrimination, in fascism, of the positive sides from the negative ones. With the Allied occupation of Rome, through various circumstances and, it seems, also through betrayal, all this fell by the wayside" (Julius Evola, *The Way of the Cinnabar*, cit., p. 346-347). For a comprehensive framing of that period - and of the initiative just mentioned - see Gianfranco de Turris, *Julius Evola. A Philosopher at War 1943-1945*, Mursia, Milan 2023 [ed.]

³⁴For the reasons mentioned in the previous note, Evola does not want to give news of his whereabouts. Here he speaks ironically of himself in the third person, inventing an exotic relocation [Ed.]

³⁵Faded words in the original manuscript [Ed.]

³⁶Belonging to *Leonardo* circles, the theosophist Bernard Jasink was the translator of Huizinga's *Autumn of the Middle Ages*. The two collaborated since the mid-1920s. Many of the scholar's books - in particular, on Buddhism - influenced Evolian doctrines. Incidentally, Jasink dealt with Evola's *Essays on Magical Idealism* (Atanòr, Todi 1925), to which he devoted a long review *Evola's Magical Idealism*, in *Ultra*, No. 1, January-February 1926, now in the appendix to the last edition of the *Essays* [ed.]

³⁷Evola refers anthroposophist Vittorio Vezzani, who attended many of the conferences he organized and had several journalistic exchanges with the Roman philosopher, some of them quite heated [Ed.]

³⁸That is, Arturo Reghini, with whom Evola ended up in court precisely for *Ur and Pagan Imperialism* in the late 1920s. The Pythagorean-but Evola certainly could not have known this-had passed away six months earlier, on July 1, 1946 [Ed.]

³⁹Evola would manage to resume contact with Guénon-who, as is well known, would spend the remainder of his days in following year, as is also evident in his later correspondence with Scaliger [Ed.]

⁴⁰The "tactical reason" is related to a house in Capri, which Evola bought in the 1930s together with Italo Simonitti and Gislero Flesch. A report sent to the philosopher on Feb. 2, 1946, now preserved at the J. Evola Foundation, shows how Flesch had attempted a small "coup de grâce," trying to resell the house and "skimming," as they used to say, the price, in effect cheating the other two co-owners. But he was discovered by Simonitti, and the operation fell through [Ed.]

⁴¹That is, Karl de (or von) Bracorens, Evola's "code" name. See the note to Julius Evola's letter to Girolamo Comi dated April 20, 1948 [Ed.]

⁴²See the note to Julius Evola's letter to Walter Heinrich dated August 6, 1948 [Ed.]

⁴³See the note to Julius Evola's letter to Girolamo Comi dated April 20, 1948 [Ed.]

⁴⁴The attempt to resume *Atanòr* was implemented in those years by the publisher together with Gabriel Porciatto, who also asked Guénon to write in the periodical (he included his name in the editorial board, despite the contrary opinion of the person concerned!). Exclusively Masonic in outlook, three issues came out in 1947 and two in 1948 (including a double issue), under the editorship of Salvatore Farina. See René Guénon, *Letters to Julius Evola (1930-1950)*, edited by Renato del Ponte, Arktos, Carmagnola 2005, p. 70-72 [ed.]

⁴⁵Evola alludes to the communist coup that took place in Czechoslovakia in February 1948 [Ed.]

⁴⁶The Roman philosopher would return to Italy on August 10, 1948. On his movements during that period cf. Gianfranco de Turris, *Julius Evola*, cit. [ed.]

⁴⁷Evola is referring to Marianna Leibl (1898-1988), a psychologist and student of Carl Gustav Jung and a scholar of graphology. On their relationship remains the testimony of astrologer Francis Waldner: "She spoke to me on several occasions about Julius Evola and the fascinating friendship between her and him. What has always impressed Marianna Leibl most is Evola's deep spiritual culture, his sharp criticism taken to the extreme limit, so much so that he would vivisection everything that comes into focus from his cold and playful mind. [...] Marianna Leibl always admired in Evola autonomy realized as an achievement, combined with a luciferic pride and a strong vital charge, but what struck her most was his elusive nature and his total detachment from things" (Francesco Waldner, *Il Guardiano della Soglia*, in *Testimonianze su Evola*, edited by Gianfranco de Turris, Edizioni Mediterranee, Rome 1985, p. 201) [Ed.]

⁴⁸Stefano Mario Cutelli, founder in 1931 of *The Nobility of the Lineage*, on which the Roman philosopher also wrote. His articles in the periodical are now collected in Julius Evola, *The Nobility of the Lineage (1932-1938). The Defense of Race (1939-1942)*, edited by Gian Franco Lami, Fondazione J. Evola-Libreria Europa, Rome 2002 [ed.]

⁴⁹On Evola's health condition at that time see Gianfranco de Turris, *Julius Evola*, cit. [ed.]

⁵⁰Cuasso al Monte, at whose sanatorium Evola spent some time immediately after returning to Italy, before arriving in Bologna [Ed.]

⁵¹Where, as already mentioned, Evola was admitted under a false name, in fear that someone might recognize and denounce him [Ed.]

⁵²See the concluding bibliography [Ed.]

⁵³Founded or refounded in the late 1940s, these were three satirical journals particularly sharp against "liberated" Italy. Evola reportedly did not write in any [Ed.]

⁵⁴This is Giuseppe Prezzolini [Ed.]

⁵⁵A correspondent of *Il Popolo d'Italia* and editor of *Il secolo fascista* between 1931 and 1935, Giuseppe Attilio Fanelli (1899-1985) can be counted within the "traditionalist-monarchist" current active in the Ventennio. An old friend of Evola, he resumed contact with him after World War II, so much so that he testified in his favor during the trial of the Fasci d'Azione Rivoluzionaria and invited him to write in many periodicals in which he was among the contributors, especially of the monarchist [Ed.]

⁵⁶*Luke 4:12* [ed.]

⁵⁷First an internal bulletin of the MSI's Student and Worker Youth Grouping, *La Sfida* was founded in January 1948 by Enzo Erra, together with Pino Rauti and Egidio Sterpa. It ceased its activities two years later, in January 1950. It was influenced, in particular, first by Massimo Scaligero and then by Evola himself [Ed.]

⁵⁸Guénon had made this judgment when reviewing Evola's book in his journal *Études Traditionnelles* in October 1932-the review is now included as an appendix to the latest edition of *Mask and Face* (Edizioni Mediterranee, Rome 2008) [Ed.]

⁵⁹Evola is referring to the astrologer Tommaso Palamidessi (1915-1983), who in those years had published a series of books on the subject-in some of which there was no shortage of attacks directed at Evola. Relations between the two later became more cordial, as evidenced by a letter Evola sent to the on January 20, 1972, which, moreover, concludes with these words: "A friend of mine, belonging to my loyal corps, having heard of your visit and knowing your name, is making my life impossible because she would like to have from you an astrological picture of her character and her 'destinies.' If by any chance she had

some time to waste on more than cursory research, the data are: born February 25, 1945 at 15.20 (Venice)" (the letter, along with a lengthy commentary by Francesco Baroni, is available on the J. Evola Foundation website) [Editor's note].

⁶⁰The periodical *Architrave. Monthly of Social Action and Culture* was edited by Guido Scotto, gravitating around the group led by Pino Romualdi. Enrico de Boccard, Gianfranco Finaldi and Mario Tedeschi [Editor's note] were part of it.

⁶¹Subsequently, Evola would abandon initial reluctance and, through Scaligero, get an article to Enzo Erra, entitled *Radical Courage*, published in *La Sfida* on June 20, 1949 (the article, the only one that appears published in the journal in question, is now reported in Guido Andrea Pautasso, *Il filosofo in prigione. Documents on the Trial of Julius Evola*, Oaks, Milan 2021) [Ed.]

⁶²He is Enrico de Boccard (1921-1988), journalist and writer, author of several books on the CSR, including the 1950 novel *Women and Machine Guns* (last ed.: *Le donne non ci vogliono bene più*, Sveva, Andria 1995). A contributor to *Playmen*, he interviewed Julius Evola there, in 1970 (the interview is now given as an appendix to the latest editions of *Riding the Tiger*) [Editor's note].

⁶³This is most likely Clemente Graziani, animator of the Centro Studi Ordine Nuovo and later founder of the Political Movement of the same name. He was, moreover, among the young men indicted in the FAR trial, which two years after the writing of this missive would also involve Julius Evola. In 1949, Graziani was arrested for the attempted sinking of the school-ship *Cristoforo Colombo*, which was destined for the Soviet Union as compensation for war damages [Ed.]

⁶⁴A "fish," in typesetting parlance, is a word or phrase omitted by the typesetter during typesetting (when books were composed manually or with linotype) [Editor's note].

⁶⁵This is the text that Evola had had published in *Ur* in 1927 (last ed.: Tilopa, Teramo 1980), accompanied by a long commentary. The *Mithriac Ritual of the "Great Magical Papyrus of Paris"* had translated from the Greek original by Giulio Parise ("Light"), then compared with the English and German versions [Ed.]

⁶⁶Aniceto Del Massa (1898-1976), a Pythagorean and, in all probability, a Freemason, wrote on *Ur* under the pseudonym "Sagittarius." Alberto Luchini (1897-1973) was, in 1941, appointed director of the Office of Race Studies and Propaganda at the Ministry of Popular Culture. In the same year he became Evola's collaborator on the pages of *Diorama filosofico*. On the relationship between the two see Francesca Luchini, *Luchini, Evola and Race Theory*, in *Studi Evoliani* 2021, J. Evola-Ritter Foundation, Rome-Milan 2022 [ed.]

⁶⁷Of the two articles, as mentioned above, only *Radical Courage* [Ed.]

⁶⁸Werner Hoppenstedt (1883-1971) was a distinguished art historian and director of the Kaiser Wilhelm Society in Rome. Johann von Leers (1902-1965), lecturer at the University of Jena, military man and esotericist, acquired Egyptian citizenship after converting to Islamism. Guido de Giorgio (1890-1957), considered a disciple of Guénon, met Evola, with whom he kept up a close correspondence and collaborated on *Ur*, *La Torre* and *Diorama filosofico*. On Walter Heinrich, finally, see the correspondence reported in this volume [Ed.]

⁶⁹On Umberto Zanotti Bianco see the note to Julius Evola's letter to Girolamo Comi dated April 20, 1948 [Ed.]

⁷⁰This is the German edition, given to print in 1935 by the Deutsche Verlags-Anstalt in Stuttgart, which will actually form the basis of the 1951 edition of *Rivolta* [Ed.]

⁷¹Lawyer Goffredo Pistoni, a friend of both Evola and Scaligero, as is clear from the missive itself, was an intimate of poet and Augustinian priest Clemente Rebora, on whom he wrote the booklet *Anziano per il cielo. Clemente Rebora religioso e poeta* (Tipografia Bernabei, Milan 1960) [Ed.]

⁷²See the essay by Goffredo Pistoni contained in this volume [Ed.]

⁷³This young man, about whom not much is known, sent Evola the report of the European National Youth Congress in Malmö, May 10, 1951. Now in Julius Evola, *The Return to Italy (1948-1951)*, edited by Marco Iacona, Mimesis, Milan 2015 [ed.]

⁷⁴Evola is referring to the periodical *La rivolta ideale*, edited by Giovanni Tonelli and founded in April 1946, one of the organs of the Italian Social Movement. He wrote various articles there, between 1949 and 1953, now collected in Julius Evola, *I testi de "La rivolta ideale"*, edited by Marco Iacona, Edizioni di Ar, Padova 2003 [Ed.]

⁷⁵Founded on February 3, 1946, the *Meridiano d'Italia* was also linked to Missini circles. Evola wrote there between 1949 and 1958—it was one of his longest post-World War II collaborations. All his articles that appeared in the newspaper are now collected in Julius Evola, *I testi del "Meridiano d'Italia,"* edited by Francesco Ingravalle, Edizioni di Ar, Padua 2002 [Ed.]

⁷⁶This could be Manolo Pellissero, a friend of Scaliger [Ed.]

⁷⁷The article Evola refers to came out on October 20, 1949, under the byline "Arthos" and with the title *The Oblique Forces of Chaos. "Reaction" and "revolution,"* now in *The Texts of "The Ideal Revolt,"* cit. [Ed.]

⁷⁸The matter of disability pension would be resolved in March–April 1951, thanks to intervention of revolutionary-conservative Walter Heinrich, who would prove, through a wealth of documentation sent from Austria, the identity of Evola and De Bracorens. See the correspondence between the two collected in this book [Ed.]

⁷⁹Born from the ashes of *La Sfida*, *Imperium* was founded in 1950 by Enzo Erra. Four issues came out that year, until the group gathered around the periodical became embroiled in the Fasci d'Azione Rivoluzionaria trial and dispersed. After yet another issue, the journal stopped, only to release a final, isolated issue in May 1954. *Imperium's* contributors include Evola and Scaligero, along Fausto Gianfranceschi, Pino Rauti, Giano Accame, Clemente Graziani and Carlo Costamagna. An anastatic reprint exists of the entire collection, published by Settimo Sigillo in 2003 [Ed.]

⁸⁰Evola is referring to the journal, published in English and edited by Giuseppe Tucci, *East and West*, an organ ISMEO, founded in 1933 Giovanni Gentile, who was its president until his death, and Giuseppe Tucci, who succeeded him as president from 1947 to 1979. His first article had appeared in April 1950 in the first issue, under the title *What Tantrism Means to Modern Western Civilization*. It is now contained in Julius Evola, *East and West*, Edizioni Mediterranee, Rome 2001 [Ed.]

⁸¹The planned article would come out in the third issue of *East and West* (October 1952) under the title *The Svādharmā Doctrine and Existentialism* (ed. it.: *La dottrina dello Svādharmā e l'esistenzialismo*, in *ibid.*) [Ed.]

⁸²"I was astonished to see [in *Imperium*] an article by Massimo Scaligero testifying to a total misunderstanding of my work, *which I never expected from him*; it is really not too encouraging...." Guénon had transmitted these lines to his Italian correspondent on July 25, 1950 [Ed.]

⁸³The "pamphlet" Evola mentions is *Orientamenti*, published in 1950 the group gathered around *Imperium*, originally conceived as the basis of a future debate between Evola and the more "spiritual" circles of the Right in the early 1950s—two years later, its contents would be developed in the more organic *Gli uomini e le rovine*, given to the presses by the Edizioni dell'Ascia directed by the young Tommaso Passa, quoted in the missive [Ed.]

⁸⁴Evola will also propose the translation of Varange's book to Passa, but the project will abort, due to the short duration of the publishing experience in question [Editor's note].

⁸⁵See Mario Tedeschi, *Fascists after Mussolini*, L'Arnica, Rome 1950 (last ed.: Settimo Sigillo, Rome 1996, edited by Gianfranco de Turreis) [Ed.]

⁸⁶Payot, Paris 1924 (latest ed. it.: *East and West*, tr. by Pietro Nutrizio, Adelphi, Milan 2016) [Ed.]

⁸⁷Evola's mother, Concetta Mangiapane, died on January 31, 1956 [Ed.]

⁸⁸) Together with Alfredo Covelli, Pasquale Pennisi directed *Italia Monarchica*, on which Evola wrote [Ed.]

⁸⁹We refer to the editor of *The Ideal Revolt*. See the note to Evola's letter to Scaliger dated October 8, 1949 [Ed.]

⁹⁰It is *Man as Power* (1926), republished in a new edition three years earlier under the title *The Yoga of Power* [Ed.]

⁹¹The "critique" came out in the Roma on August 18, 1952, under the title *Autobiography of a "yogi"* (now in Julius Evola, *I testi del "Roma,"* edited by Vincenzo Campagna, Edizioni di Ar, Padua 2008) [Ed.]

⁹²Evola alludes to the trial of the Revolutionary Action Fasci, held in 1951 after the publication of the pamphlet *Orientations*, which of *The Men and the Ruins* formed the basis [Ed.]

⁹³Evola is referring to *Metaphysics of Sex*, which came out in the late 1950s, but for which he had begun to put together material at that time [Ed.]

⁹⁴This is the aforementioned article on *svâdharma*. On June 9, 1952, Evola had written to Tucci: "Dear Tucci, / Having been told that, having overcome some quite irrelevant circumstances, you might have an interest in the mentioned paper for *East and West* on *svâdharma* and existentialism, I enclose its ms., hoping that the treatment will meet with your benevolent judgment. / I also wanted to say that the publisher Luzac, London, has sent me separately a copy of my book in English on Buddhist asceticism, with a request that I recommend it, for review, to your journal. / Is this feasible? I could pass, then, the copy on to M. Scaligero; plus, to make things succinct, one could use the English account that the reader of that house already made when he had to judge of the ms. And all would automatically be . / With devoted cordiality, / Your J. Evola / Corso Vittorio Emanuele 197 Rome." Evola's letter was turned over by Tucci to Scaligero, who kept it among his papers [Ed.]

⁹⁵The book will be published in 1953 by Bocca types. The translation will be signed by Evola under the well-known pseudonym Carlo d'Altavilla [Ed.]

⁹⁶Letter on *New Hotel* letterhead. *Via del Porto, 6 - tel. 29-929. Bologna* [ed.]

⁹⁷John Colazza had passed away on February 26, 1953 [Ed.]

⁹⁸This is about *The Men and the Ruins*, given to print that year [Ed.]

⁹⁹Dina Gubellini, an opera singer from Bologna who at that time helped Evola find bibliographic materials for his works, in fact acting as his secretary. Evola would remain in contact with her until the end of his days [Ed.]

¹⁰⁰Letter on *New Hotel* letterhead. *Via del Porto, 6 - tel. 29-929. Bologna* [ed.]

¹⁰¹At that time Evola spent long periods in Sestola or Lama Mocogno, in the Emilian Apennines, where he went accompanied by his friend Mario Moretti from Bologna and Dina Gubellini [Ed.]

Letters to Walter Heinrich (1948-1958)

A Bohemian philosopher of the Vienna School, pupil and associate of Othmar Spann, Walter Heinrich (1902-1984) represented in Evola's eyes one of the best expressions of the Central European revolutionary-conservative *intelligentsia*. Precisely because of this esteem, he enthusiastically favored the translation and publication of some of Heinrich's writings in *Philosophical Diorama* in the 1930s. Just as, after World War II, he reviewed numerous of his writings in Italian journals (e.g., in *East and West*, founded in 1950 by Giuseppe Tucci, then president of IsMEO), testifying to an abiding interest in his intellectual output.

The ideas that Heinrich sought to disseminate through publicistic outreach, essayistic endeavors, academic activity (as professor of political economy in Vienna, from 1933, and, again, after World War II), but also through the founding of the Institute for the Organization of the Classes (*Institut für Ständewesen*) and other associational and institutional initiatives, were essentially concerned with the elaboration of an alternative paradigm to both Marxist materialism and capitalist liberalism: a model of organicist universalism consistent with Spann's polity perspective (the *Ganzheitslehre*, the "doctrine of wholeness"), and supplemented through multiple wholly original references drawn from economics, sociology, but also from Romantic (in particular, Schellingian) philosophy and traditionalism (especially that of Leopold Ziegler, who from the 1950s onward adopted it as his "spiritual son"). A corporatist and organicist political option that Evola also developed in several places in his own reflection - one thinks, in particular, of *Men and Ruins* (1953), but also of the numerous writings on the idea of the State, now collected in the volume *Lo Stato organico (1934-1963)*, edited by Alessandro Barbera.

To be reconsidered and deepened, studying the sources and inspirations of Evolian metapolitical doctrine, would therefore be the theoretical production of the Austrian revolutionary-conservatives, including Evola's participation in the so-called Kronidenbund (League of Cronids), a mysterious Viennese sodality inspired by the myth of the Golden Age of Cronos (Saturn, in the Latin pantheon), to which Evola and Heinrich themselves belonged, along with Rafael Spann, Othmar's son, and which qualified as a group of a spiritual order but ready to exercise, should conditions be favorable, political action.

Heinrich's organicism proved pragmatically unworkable in that Austria destined to undergo annexation to the Third Reich on March 13, 1938:

the *Anschluss*, among other tragedies, was followed by the imprisonment of Heinrich and his associates. The Austrian scholar remained a year and a half in solitary confinement in Dachau-he did not return free, after several attempts at intercession by family members, until 1942. In the postwar period his intellectual value found renewed recognition: he regained his university professorship in 1949 and was appointed rector three times.

Evola's esteem for Heinrich-a closeness that, moreover, had caused not a few problems for the Roman traditionalist in National Socialist Germany-was, moreover, amply reciprocated: in his essay *Über die traditionelle Methode*, published in Salzburg in 1954, the Austrian author retraces the Perennialist perspective by valorizing the work of Evola, referred to, after Guénon's treatment, as "the second great representative of the traditional method." In this volume, *The Mystery of the Grail* is recognized as most relevant Evolian essay for identifying that mythical-symbolic methodology within which history and supra-history, immanence and transcendence, the sensible and the supersensible manifest simultaneously, in interrelated form.

However, the intellectual collaboration between Evola and Heinrich, who curiously in *The Way of the Cinnabar*, unlike other protagonists of the *Konservative Revolution*, is not even named, takes on precise tones and new flavors only in the correspondence presented here.

According to the testimony of Hans Thomas Hakl, who knew him personally in Graz, Heinrich first met Evola probably in 1934-'35 in Vienna (if not even earlier in Rome, a city assiduously frequented by the Austrian). The present epistolary corpus, tracked down in January 2014 by Professor J. Hanns Pichler, consists of twenty-four letters - twenty-one by Evola, three by Heinrich - spread with some regularity over a decade (1948-1958), and shows a far more solid collaboration than might previously have been imagined. In fact, what emerges is a relationship made not only of intellectual esteem, but of real friendship: the two scholars do not limit themselves to editorial collaboration - Heinrich, among other things, was a promoter at numerous German-language publishing houses of the translation of Evolian works - and intellectual confrontation, but they share, in friendly tones, personal information, concerning in particular the difficult political situation of the immediate postwar period, as well as the health conditions of the Roman philosopher. In the latter respect, dominating the dialogue is the tragic experience of Evola's convalescence after the Viennese "accident": Heinrich took the Italian thinker's fate to heart and supported him in organizing his travels, at the time under the pseudonym "Karl von Bracorens," as well as in trying to locate a domestic helper of Austrian origin, who

was both educated and efficient in practical work. For a Evola was even fascinated by the possibility of moving to Austria.

The Roman traditionalist's heartfelt concern for Rafael, the son of Othmar Spann, who ended up in prison for political reasons, also returns several times - testifying to how close the bond with the Spann family was also (as already revealed in a May 12, 1946 letter addressed to Erika Spann, Othmar's wife, translated and published in *Studi Evoliani* 2017).

The missives collected here were tracked down by the aforementioned J. Hans Pichler, president of the *Gesellschaft für Ganzheitsforschung* (Society for the Quest for Totality), and forwarded to the J. Evola Foundation. The translation of the letters was conducted by the writer, jointly with Hans Thomas Hakl, with editing by Andrea Scarabelli.

Luca Siniscalco

[I]

Bad Ischl, 18.IV.48

Dear Exalted Friend!

I inform you that with the publisher Amandus everything ended in a deadlock. Countess Thurn¹ must have relied on rumors not at all serious. First it was said ed. A. would accept the book immediately if things did not go with Switzerland. Now they say the publisher "would be enormously interested in the book (!!), but cannot make any commitments for publication." I would be tempted to comment: typically Viennese! The countess, meanwhile, has left for foreign countries. On her return she will try again. In the meantime, the two books *Spiritualism* and *Grail* thus remain available.

It would also be desirable for you to beg Dr. Kaufmann to stop by. The trip from Linz to Ischl costs thirty-seven shillings. Could a hundred be enough for travel expenses? The doctors here are not averse to the visit (after all, only treatments recommended by outside doctors have been performed for months). I consider Dr. K.'s visit useful, as the Novocaine treatment he recommended has so far been the only one to have any effect, and perhaps he can recommend a suitable treatment to continue^{e(2)}. Let him know that I have indicated the two drugs, Curaro and Novocaine, as recommended from abroad, and it will be appropriate to talk more personally *with me* rather than with doctors. Also, it would be desirable for Dr. K. to communicate only on the day of the visit, and it would be just as desirable for him to

visit would take place as soon as possible: my intention is to undertake any attempt before my departure from quⁱ⁽³⁾. -

I had a chance to read one of Guénon's new works, *The Kingdom of Quantity and the Signs of the Times*⁴. It is really very interesting, particularly in terms of the perspectives on the end of this cycle and the forces at work there.

Regarding the "philosophy of religions," I would like to emphasize two more points:

1) The application of "organic categories," however useful in other fields, is misplaced where the most determining term is the transcendent as such: here there is no possibility of "reference" and "concern" *apart from subiectis*, that is, *hominis*. Conceiving the two terms in an organic-categorical way inevitably leads to "humanization," and the whole thing then remains limited to "religion" (with the appendix "mysticism").

2) There is an obvious *circulus vitiosus*: a certain unconscious spiritual-cultural disposition has meant that in the choice and determination of categories, as far as they (at least in the field of religion) should be universal, Christianity in particular has been taken as a model. No wonder if we then come to a *happy end*, that is, to the astonishing realization (equivalent to the repetition of the prejudice) that Christianity is *the* religion, which stands out above all and better represents the various categories than the others...

Of E^{l(5)} still no news? *Usque quamquam*, etc. Sincerely

your devoted
K. Bracorens

Hans Bauer
room 112

[II]

Bad Ischl, 6.VIII.48

Dear Exalted Professor!

Many thanks for your affectionate letter: so our next correspondence will cross the border^{l(6)} -

When he returns to Vienna, a friend of mine-Professor Knaffl-Len^{z(7)}-will bring them:

1) A specimen (the only one in existence) of the translation of *Mask and Face*⁸.

2) The book he lent me, *Revolt*⁹ - I took the liberty of sending it to a friend of mine, who very much wanted to read it and could in no way get a copy: he can absolutely be trusted!

3) An unbound copy of *Hermetic Tradition*, in loose sheets. It was sent to me by the publisher as the basis for the new^{e(10)}-edition; now, I no longer need it and you can keep it with you, if you wish, or give it as a gift to someone, should you already own it.

It only remains for me to express to you again my gratitude for what you have done for me in such a loving way. Yes, you have behaved with me as a true *friend*, one of the few -- I can hardly count more than *three* -- in this unfortunate period! Of course, we will continue to stay in touch. Please: if you need anything in Italy, remember me. Even if due to the leg injury I should continue to be stuck, I still have multiple contacts, which I would gladly mobilize if needed.

Again many many thanks, I wish you all the best

Yours
J.E.

I carry it with me, the manuscript, since it bears many corrections and the text needs to be changed in some parts. It would be better to have a new one made. After I wrote to you last time, I let Professor Spanⁿ⁽¹¹⁾ have some greetings. Please let him know at the first opportunity. If the letter got lost I would be embarrassed where Professor S. should believe that I have eclipsed myself like this.

[III]

Cuasso al Monte, 3.X.48

Dear Exalted Friend!

I am finally giving - from Italy - a nod ! Time has flown by so fast that it seems unreal that I have already been here for almost two mesⁱ⁽¹²⁾. The trip, which went quite well, was organized to perfection by the Italian Red Cross. I landed in a sanatorium north of Milan, only a

couple of kilometers from the Swiss border (Lake Lugano). Normal conditions again apply here: food is not an issue, each evening we receive a menu from which we can choose from six courses, meat and eggs, for the next day's two meals. In addition, we are "served," in the true sense of the word, with the same respect as in a private home or a good hotel - a far cry from the style of so-called "nuns" from across the border.

The idea, however, that "Italy," climate change, a normal diet, etc., could have a decisive positive influence on the known complication (pleurisy) has not been answered. Rather, a worsening has occurred, and I am now in much the same state as when I Austria. This distresses me quite a bit, since it delays my transfer to a neurological clinic (this here is mostly a spa); Italian neurologists should prove to be better prepared and better than their Austrian colleagues.

From the newspapers and discussions, I get a sense of the local political atmosphere. The immediate impression is one of particular turbulence. Individualism and aggression are unrestrainedly unleashed within the general framework of a political carnival. Of orientations, no trace. Needless to speak of the compromise made by the party in power--there are things at your place, too, only here there is a sinister mixture of "socialism" and an even stronger political Catholicism. A significant phenomenon is the fact that it is admitted that there is a group (whose parliamentary weight is limited, but influence quite extensive), the Italian Social Movement, which without qualms has assigned as its task the defense of fascism^{o(13)}. What one can read in their paper against the democrats and allies--western as well as eastern--could frighten a Central European: yet, while opposing parties are crushed on the one hand, a certain weakness about the propositional side reigns. Nothing better can be found than the so-called *Verona Charter* (corresponding to the dying republican phase of fascism), which itself represented a compromise. If I were sure of their arrival at your destination, I would gladly send you some papers so that you could personally get an idea of this strange world.

As far as I am concerned, there is no particular news: just renewed relations with publishers. The situation also seems to permit a new edition of *Revolt*¹⁴.

I would like to take this opportunity to ask if you have already received this book from Professor Knaffl-Lenz, along with the manuscript of the translation of *Mask and Face*. There is also a specific reason for this question. A German friend of mine - Dr. L.F. Claus^{s(15)}, whose valuable studies on the doctrine of "soul race"

should be known to you-he has resurfaced. He is currently an editor and would be interested in that book. So I should know - for possible forwarding to Dr. Clauss - who is currently in possession of the manuscript. In this regard, I would ask another courtesy: to call Countess Thurn, who at that time received two copies of the translation in manuscript form, to find out if at least one of them is available. This, for security reasons, before sending across the border the copy held by her or Professor Lenz. If the political situation stabilizes one or the other, the publisher could represent a favorable opportunity for us all, Clauss being absolutely open to our ideas and being able to resume the plan of a specialized publisher, linked to the Tradition, for our works, those of Guénon, etc.

Now I have to close. Anything new on Rafael? I will be glad to hear from you. In the name of our long-standing and faithful friendship, I salute you.

your devoted
J. Evola

CRI Sanatorium, Room 2
Cuasso al Monte (Varese) Italy

This summer Professor Knaffl-Lenz has been at his estate in Vienna (114) Zierleitengasse 44 (he also has a telephone, the number of which may be found in the directory). If not, his residence is downtown and is probably already there: Pfeilgasse, 21 (Wien VIII).

[IV]

Bologna, 11.IV.1949

Dear Exalted Professor!

Thank you very much for your nice letter. I am replying immediately, as I am concerned about the news about the volumes of *Introduction to Magic*. You have already reassured me , precisely after El's departure, that everything was all right and ready to ship - so how is this possible? In any case, to facilitate the search, I tell you that these are not three "volumes," but three groups of unconnected fascicles, twelve in each group, printed in Italian, with handwritten notes and additions, as well as typewritten sheets. The title is *Ur. Introduction to Magic*

Which Science of the Ego; however, it is likely that the title page is incorrect. The format is octavo, the paper yellowish. I think it is impossible to be mistaken, since other such manuscripts in Italian should hardly be found in the apartment. At the time, El assured me that all the files were there. A loss of them would be very troublesome, as I am sure there are no other specimens: I could hardly arrange the manuscripts and the edited text, such as it is, and there is still a commitment with a publisher. For which, it would be very kind if you would take care of the quistion and let me know something as soon as possible, to reassure me.

I'm glad you received *Yoga* as well. The new edition of *Mask and Face* is coming out soon. But she has already read the German version! As to that, here's the thing: the German publisher has identified an acquaintance who can bring the translation in a form suitable for printing, but an agreement has not yet been reached--I think. Since the text has already been revised in part by you, it would be helpful to send it to the publisher to have it reviewed to avoid having the work done twice. The address is:

an den Kompass-Verlag (Dr. L.F. Clauss)
(16) Oberursel (Taunus) Postfach 5
(US-Zone)

It is also possible to write on the first page, "Stylistically improved specimen," and send it off, indicating, "Commercial papers." A specimen being already in Germany, it is not risky to send it.

To Professor Knaffl-Lenz I wrote a few days ago. I mentioned that, if he wanted, I could send him a copy of the translation of the Grail text - two copies having been made, I can deprive myself of one of them. The translation is considerably better than that of *Mask and Face*.

It is inaccurate to say that new publications indicate a "vital momentum"-they are basically works that have been done before, that is, mere rehashes. In me there is always a force ready to erupt - what is lacking is only the opportunity for a just and convenient application. In Italy the situation is bleak from a spiritual point of view; still the same old junk of "intellectuals" and "literati da scramble." Needless to speak of the seriousness of the internal situation. However, it is surprising how much is printed in Italy, despite the fact that books are definitely luxury goods - prices are about fifty times higher than in the previous period.

A small group of young people have the courage to hold on to the old positions, continuing to fight the lost battle. Perhaps I will make an effort

For them to send her their
magazine.

Good.

With kind regards,

Yours
J. Evola

Anything from EI yet?

[V]

Bologna, 27.VI.1949

Dear Exalted Friend!

I received your postcard some time ago: I rejoice that you found *Ur*'s packet. I would like to beg you to send me the first volume for now. The best means would be by registered parcel, the contents having to be listed as "business papers."

Two weeks ago I forwarded a copy of the German translation of my book on the Grail to Professor v. Knaffl-Lenz. At the same time it remains, of course, at his disposal.

How is your work on the eschatology of the Vedānta, Schelling and Eckhart progressing? I think it was in the process of being sent to print. This is not unrelated to my intention to personally take care of the Italian translation. I have already mentioned to you how it is not advisable to send a manuscript of a foreign text that has not yet been published to a local publisher for evaluation.

In this regard I would like to - if it is not inappropriate - ask you for another small favor. You quote a passage from Eckhart, where it is said that fire would not be that which burns, but rather "Nothingness." These are a few words, which I quoted in my first book; now, as I do not have the volume here with me and would like to use this quotation, I would be grateful if you would let me know - perhaps by means of a leaflet enclosed with *Ur*. But in modern German, with an indication of the source! The fact is that I am working on the new draft of a purely philosophical book of mine - *Theory of the Absolute Individual* - which is perhaps not without interest in the manner of a kind of propaedeutics to the foundations of Absolute Idealism in the field of esotericism.

Is there any news about EI?

I have given your address in order to send you a bold youth newspaper from the MSI *circle-The Challenge*. I only regret that it comes out with a very irregular cadence.

Otherwise, nothing noteworthy - only, it is starting to get unpleasantly hot. Best regards,

your devoted
J. Evola

J. Evola
"Putti Center" Clinic
Ward 3b
Bologna

[VI]

Bologna December 1, 1949

Dear Professor.

It has been some time since I last gave a nod. Actually, there is nothing new here; the same goes for the state of health, besides the usual intellectual activity. Anyway, I have started writing ethical-political essays on some local pages, as I to. Actually one can say anything, but the situation is worse: one is heard only by a small circle, within a total chaos.

Best thanks for your taking care of the newspapers that were interested in Gröning. The case has already been brought to my attention from Germany, and I was sent the dossier that appeared in the *Revue*. It is of interest only insofar as it is an objective force and not "psychotherapy," dealing with phenomena proper to belief and suggestion. Had it been reachable, I would have gladly made contact with Gröning.

However, you had intended to forward me a copy of your text on eschatology. What is the situation then? I am entering a period in which I am not planning anything in particular and could take care of the translation. You could, however, send me back part of the manuscript, in case you do not have time to transmit to me, in modern German, Eckhart's passages.

Then again, I can understand some Old German. No news from Professor Knaffl-Lenz. Do you happen meet each other?

Has any progress been made at all in order to my Grail book? The publisher's position toward you always seems difficult. *Mask and Face* also had no follow-up in Germany. However, I learned from my friend K.A. Rohan that a small series of classics of conservative thought has been launched for Braumüller.

It is possible for me to go to Rome for a few days, which was not possible because of organizational quistions. Over there I have various things to put in . In any case, these are not facts worthy of too much interest; you can always write to me here.

Anything new on "El"? And what has become of Frau Inge? In case, please give her my regards and give her my best feelings.

Best regards,

Yours
J. Evola

[VII]

Bologna, May 5, 1950

Dear Professor.

You will forgive me for coming forward again to trouble you with request for a favor. It concerns the following quistion.

I have started a whole procedure to obtain a pension as a civilian war invalid; it would be the only basis for organizing myself in my home in the coming times. For this purpose, a certificate from the consulate is necessary: it has been months since registration, without my receiving any feedback. I would be *very* grateful if you could find the time to go there personally, to deliver the enclosed letter to the appropriate office, with a suitable "intercession" for the purpose. Since you know Italian, there is no need for me to refer you here to the contents of the letter. The important thing is not to be satisfied with a vague assurance-as is customary at bureaucracies-but to follow up the matter until a result is obtained. I have mentioned that if attestations regarding Bracorens-Evola's identity, the cause of the injuries, etc., were needed, one could also have recourse to her - and to other friends, e.g., Countess Thurn, mutual acquaintances or people with whom I could easily get in touch.

Excuse me again-but you will understand the importance of this on a practical level, and with a border in the way, things could go on forever.

Otherwise, there is no particular news-except for a trip to Rome, which allowed me to meet many people-old acquaintances and new forces. There are more than I thought - especially in the younger generation - who understand our ideas. By the way - as a symbolic gesture of my "presence," despite my physical state - a speech of mine was organized in a theater. In addition, I am collaborating with various newspapers in the well-known direction.

[missing signature]

[VIII]

Bologna, 7.II.1951

Dear Exalted
Friend!

I have given no hint of life for some time now, since you have declared your kind willingness to attest, or rather to let others attest, to the war pension quistion. In this respect, it now appears to be definitely in order and I will soon be able to count on payments, which now constitute an economic basis for living independently again. In the meantime, since the military hospital in which I was staying has been closed, I reside in a boarding house, also in Bologna; I will probably then go directly to Rome, without intermediate stops, to another nursing home. The situation is, in any case, stationary and no treatment is planned. I am sorry that everything is still so uncertain and that the condition in Austria has not stabilized. Otherwise, I would have even considered coming back to you, since my income, which for the situation in Italy is very meager, would amount to a nice sum in Austria. However, in Italy, in my field, many more forces are in motion. From the *Orientations* pamphlet you will have seen that I have hoisted the well-known banner, committing myself in that direction.

I should - albeit belatedly - thank you for the excellent pieces on Adamic and Kainitic economics you sent me, as well as for pointing me to my book; in addition, I read in full the volume you edited on the occasion of Othmar Spann's 70th birthday; your contribution (in which you also wanted to mention me) is the best.

Along with Spann, another spirit guide has passed away. I don't know if you already know about René Guénon's death on the 7th of last month in Egypt, at only sixty-two years of age. It is difficult to think that he could have a worthy successor; he has

had much influence, but I know that his work cannot be carried on by anyone of the same stature. I find this rather disturbing, since I find it impossible to believe that Guénon gave all he could give to illuminate these dark times.

Of the book in question, I know that Dr. Riehl printed it at Braumüller, by way of a compendium of Spann's thought. If possible, ask the publisher to send me a copy. I do not own all of Spann's works, and this collection might be more useful to me than any other for an essay on the Master, which I would like to write for some suitable journal for the purpose.

Please use this new address, to be considered valid until mid-March.

Pensione Nuova
Via del Porto 8
Bologna

It is possible that a magazine, *Europa Nazione*, may write to you, referring to me, for collaboration; it is a magazine for unity of Europe (not in the federalist-democratic sense), the editor of which is my friend Filippo Anfuso, former consul in Budapest and Berlin. I have arranged for Prince Rohan, who has already provided an essay of his own, to be invited to write there. A really interesting topic to cover could be *European Question and the doctrine of totality*.

By March the new revised edition of my *Revolt* should appear. Could you read *Doctrine of Awakening* by then? It has come out, in the meantime, in English translation-incidentally, I have received an offer for a translation of *The Yoga of Power* from an Indian publisher.

Well, I have to close now. Please be in touch. Best regards

your devoted
J. Evola

Any news, by any chance,
about "EI"?

Are there any prospects for the publication of your work on the Vedānta, Eckhart and Schelling?

I recently resumed contact with Dr. Birven, whom you yourself mentioned; he survived the storm and is active as a writer of "magical" address.

[IX]

Rome, 2. XII. 1951

Dear Professor.

If the echo of domestic politics crosses borders, you will certainly know why I have not given any hint of life for several months. At the end of May I was ... "arrested." The reason is that small groups were formed that allegedly wanted to re-found the National Fascist Party and committed some nonsense (some bombings for "demonstrative" reasons); an attempt was made to see me as the spiritual father of such a movement, about which I knew almost nothing, since several followers of it were assiduous readers of my books, sharing in particular the ideas of *Orientations*. Of course, this is an absurdity, since you know well on what plane my activities have always been held. So (about two weeks ago, after a trial that lasted forty days) I was acquitted with a full verdict. The same happened to most of the defendants -- only three out of thirty-six (those who planted the bombs) are still "in."

For me the whole quistion of course meant nothing; it only manifested itself as an opportunity for a period of spiritual recollection, since, on the material level, everything is certainly more comfortable and cozy than the situation at Schönbauer's in Vienna or at Dussik's in Ischl, with those terrible "nuns."

In return, the hubbub has meant free publicity in the press and unexpected fame among nationally inspired forces that may also prove useful.

Just before this mishap I received the excellent essay on the "traditional method"; many thanks for sending it and for how it treated my doctrine. Now I want to reread the manuscript; I wonder if it should not be translated. Having settled permanently in Rome, I want to see if a publisher can be found who might be interested in such things. The economic situation is not bright at all, prices do not stop rising, an only apparent order covers a deep chaos. Thus, even in publishing today one is discouraged from undertaking anything. Fortunately, I managed to get the new edition of *Revolt* published and to find a publisher for the new edition of *Ur (Introduction to Magic as a Science of the Self)*; the three volumes will come out next year.

Did you perhaps make contact with the "Guénonian group" in Paris through Ziegler? For obscure reasons, I was unable to re-establish connection with them, while I had a regular correspondence with Guénon in Egypt.

As for Ziegler himself, I could not get the publisher to send me a copy of *Menschwerdung*. His earlier book *Tradition* I found to be a little too Christian-inspired for my taste.

Speaking of books, are you familiar with Mohler's text *The Conservative Revolution in Germany 1918-1932* (Vorwerk-Verlag, Stuttgart 1950)? It is an excellent book - Spann's name also appears in it, along with a whole series of old acquaintances.

If you happen to meet Professor Knaffl-Lenz, please convey my greetings to him and explain the reason for my silence. In the near future, I will write a few lines to him as well.

Wishing you all the best, also for the coming holidays, affectionate greetings from

your devoted
J. Evola

J. Evola
197 Corso Vittorio Emanuele

Ps. How I'd love to know that you've heard something about El in the meantime!

[X]

Rome, 10.V.1952

Dear Professor.

Just now, back in Rome, I found your nice letter of the 3rd of last month; for about two months I was still in Bologna and the whole correspondence has been waiting for me here. In fact, there is no news in particular; your mention that the well-known affair of last summer affected only positively, favorably, etc., is quite correct; it is also pleasing that the corresponding orientation of the youth is gaining more and more body, which perhaps will have fauste consequences.

In this regard, these days I have finished writing a new cultural-political text, a kind of development of *Orientalism*, where all the points concerning a just struggle are presented. It is entitled *Men and Ruins*. Now it is just a matter of finding a suitable publisher for it.

Not only have I already written to Ziegler's publisher, but I also received a denial; he only suggested that a copy be made available at a reduced price. The book will be shipped and I will read it with due interest.

Do you read the magazine *Europe Nation*? I happen to write in it sometimes. So in the March issue, an essay of mine came out there.

El's story is too sad. May he be given just more chance!

The peoples' quistion does not surprise me beyond surprise. Franzi, after the breakup, was unfortunately no longer recognizable and-as you will recall-even from my point of view in recent times was not quite right. The outcome, however, was quite bitter.

It occurs to me that you are already in contact with Braumüller. Would it be possible to get through him some information about Otto Weininger's life and, in particular, about the circumstances of his suicide? I have been commissioned to write the introduction to a new edition of *Sex and Character*, and for this purpose it would be useful for me to receive some information.

I hope her path will also take her, once, to Rome! I do not know Palamenghi-Crispi in person; he should be a journalist, on friendly terms with Costamagna.

Anyway, all the best and dear greetings from the

your devoted
J. Evola

Ps. Did you then receive a copy of the new Italian edition of *Revolt*?

[XI]

Lama Mocogno, 29.VIII.52

Dear friend!

It has been a while since I gave a nod. It's been hot as hell in Italy this year, so for the past couple of months I've been moving to a location in the Apennines, where the temperature is acceptable and everything is fine from a practical point of view.

Of particular news, at any rate, I do not have much. The publisher Bocca assures me that he has recently sent you the new edition of *Revolt*. I hope this is true and you have already received the book; in leafing through it, you will find many additions and corrections.

I hope that later this year my *The Men and the Ruins* will also come out: it is more or less a systematic development of the points made in *Orientalisms*, intended to be a further reason for crystallization for the trend that she already

knows. Otherwise, I continue my action in some newspapers. There is also the idea of a new edition of my Grail book.

Forgive me if I have not yet conveyed to you my thanks for the news received about Weininger. The specific, concrete reason for his suicide has not yet been revealed, which would be of particular importance, especially since there are tendentious rumors about it.

I have had enough time to deal with Ziegler's books that he kindly forwarded to me. In all sincerity, I must tell you that I am not entirely enthusiastic about them. In the smaller one, on the Platonic and Christian State, the idea of Platonic thought is excellent, but the main motive turns out to be highly suspect. Ziegler's sympathies are undoubtedly with the primitive state, understood almost as matriarchal, towards which, according to him, all lordship means only sacrilege and guilt to be atoned for, and to which only a Christian blessing is added. It comes to the point that, by the end of the book, socialism, Marxism, the world peace movement, perhaps even the UN are not condemned but absolved, relegated to sins of youth, temporary materialized and deformed forms of the Christian ideal of society -- thus, after all, along the same lines as Anti-Empire. About the main work, there is, yes, here and there, something valid, the foundation remaining, however, markedly *religious*; starting from the religious, Z. attempts to gather complementary elements from various sources, without the religious category flowing into the initiatory one (categories that, in my opinion, should be kept clearly separated!). Even on the level of sensation, there is very little sense in these books of that "gift of light" about inter-traditional connections and esoteric interpretations, so evident e.g. in a Guénon. In several places there is clear recognition of the appreciation and ascendancy of Spann's "doctrine of totality," but this remains subordinate to the main thesis. This, however, does not detract from the fact that, given what the cultural market offers today, Ziegler's works are of a superior rank.

After a short stay in Bologna, I will return to Rome toward the end of September. The next useful address will therefore be the one in Rome. It remains, however, still unresolved the question of an adequate organization. There is a lack of someone who, on the one hand, will exercise a kind of "supervision" (there already being, for the coarser chores, a servant woman), and on the other hand can assist me in the activities that my physical situation complicates (libraries, errands, contacts). Otherwise, my work and activity, especially regarding the second point, will be significantly affected. Fortunate circumstances have meant that financial prerequisites have not been lacking; thinking about a suitable element, however, I fear that it is more easily found abroad than here, since in Italy it is quite rare that a person of a certain culture demonstrate

at the same time diligence for household things (with "detachment"). You never know: remember the question, should a person with these characteristics turn up in your environment. In Central Europe there should be no shortage of people who, being "rootless," would be employable, also considering the appeal of the south, Italy and Rome.

Do you know from near a certain Dr. Helik? He should belong to Dr. Spunde's circle. From him I have recently received rather singular letters.

Does the name Mircea Eliade ring a bell? He is a Romanian, author of numerous books that systematically deal with myths and religions from a point of view that, after all, derives from esotericism (but he is careful not to write it, intending to act in the citadel of academic culture as a Trojan horse - in fact, in the past he was a subscriber to *Ur*, knows Guénon well and has been to India). His books, published in French, are about to be released - at least, some of them - in Italy as well (: *Techniques of Yoga, Treatise on the History of Religions*-thanks to my mediation, *Lo sciamanismo e le tecniche dell'estasi* will also come out). Since you, if I remember correctly, do not read French easily, I will have the Italian editions of these books sent to you, if you wish.

I do not ask her questions about El in fear, unfortunately, of having to hear the same answer again and again.

Best Regards

your devoted
J. Evola

[XII]

Bologna, 9. X. 1952

Dear friend!

Many thanks for your letters. Those addressed to Rome have also arrived.

As you can see, I am back in Bologna and will be here for some time yet, because of the already mentioned uncertainty about my accommodation in Rome.

But before I get into the subject, I want to thank you in particular for the attention you paid to my work at your conference. I am very pleased that the ideas I advocated still resonating, not so much in reference to me personally, but as a general symptom. Here in Italy we will see how to proceed. My book *Men and Ruins* is already in print and therefore

will come out soon. It is the first to contain systematic fine-tuning in a nonconformist, "totalitarian" direction - in postwar Italy, that is. The book will be the first publication of a new publishing house of young people - it will presumably be called Edizioni dell'Ascia. If this venture ends well on a practical level, the intention is to publish other related works, e.g., Guénon's *The Crisis of the Modern World* in a new edition, de Poncins' *The Occult War* - if possible, I would also like to include a translation of Spann's *The True State*. We will see what can be accomplished, depending on the circumstances.

Thank you also sincerely for your concern about the element of helping me-this is in fact my major concern for the coming period. Regarding your proposal, I must openly confess to you that the designation *Frau Doktor* frightens me a little. I do not remember exactly what I wrote to her in this regard; in any case, I know that on the one hand she is required to have a certain intellectual ability (i.e., not exactly a "goose"), but on the other hand she will also be entrusted with the role of "housewife," in much the same way as in other cases it is up to the "consort," since only a housekeeper will be available for the heavier work, and not even for the whole day (there no bed for another element at my house). It is therefore a commitment that would presuppose some interest in addition to the professional one, of which "intellectual" assistance would represent only a part. A part that would have to be exploited gradually, since I assume that your acquaintance would first (and this could be accomplished together) have to learn Italian quite well.

If these concerns do not have reason to exist, I think the best thing will be for me to contact this *Frau Doktor* directly by epistolary means. In October, when her father comes to Rome, I will unfortunately not be there. If the intentions are serious, I think a direct meeting is necessary-which I would personally provide-because the personal factor cannot help but play a role as well. Then, in the positive case, his stay in Rome would be considered. By *Frau Doktor* it is possible to mean either a person who has done the relevant studies or a doctor's wife. What is your case and how old, more or less, is your acquaintance? If you will inform me about all this, I will be able to deal with it more closely. In any case, I renew my warmest thanks to you.

Eliade was invited in August to Austria, at the Alpach [*sic!*] conference (I think that is what it is called). It was perhaps on that occasion that he made contact with the publisher in question. In any case, I will have the Italian translations of his books sent to you as soon as they are out.

Best
Regards

your devoted
J. Evola

[XIII]

Bologna, 4.1.1953

Dear Professor.

It has been a while again since our last letter -- this time, it was mostly the depressing effect of my forced vacation...

As you see, I am in Bologna, since the quistion in Rome has not yet found a solution. As for the person you so kindly thought of, I have not taken any further steps in that direction, as I have not had impression that she is suitable. First of all--according to her old indication--the person concerned should be in her forties, which from many points of view is prejudicial; then I had the feeling that, basically, she understood the "position" in the framework of an intellectual commitment, whereas I want something much more complex, that is, multifaceted. I don't know if I was wrong in this judgment.

Otherwise, I hope to be able to send you as early as later this month a copy of *The Men and the Ruins*. We are just waiting for a "symbolic" preface from Prince Borghese, whom you, as a soldier, may have already heard of. The publisher will be called Editions of the Axe.

This or a similar one showed interest in my idea of translating Professor Spann's book *The True State* into Italy. I no longer remember how large the volume is, whether it is still current, and whether - in case it is too long - there is a possibility of its "reduction." If so, whom should one turn to for translation rights?

I have been offered the opportunity to publish my book on the Grail. You still have the manuscript of the translation; would you be so kind as to forward it by registered mail to Friedrich Vorwerk-Verlag - Stuttgart - Stafflenbergstrasse 28? I have known Mr. Vorwerk for a long time; his publishing house has published Mohler's formidable study of the Conservative Revolution and a couple of other texts of the same orientation. Let's hope he will be okay with my book. On the other hand, someone informed me that a

publisher in Graz might consider it-but, even in the case of a positive decision, one would have to wait at least two years...

Otherwise, there is nothing particularly noteworthy. I hope things are going well for you in every respect. Too bad that your situation is still so unclear. Otherwise, an appearance by me in Vienna would not have been ruled out.

Best Regards

Always devoted
J. Evola

New Port Street
Pension
(Address valid until approximately 20.1!)

[XIV]

Rome, 20.XII.53

Dear Professor.

At least around the vacations I give some hints of life again! It should have been some since I last wrote to you. The fact is that nothing particularly significant has happened in the meantime--about the same things, with many translations from German and English as a pastime.

At the time I had Axe Editions send her a copy of Guénon's *The Crisis of the Modern World* in the new edition, although she probably owned the book in its previous guise. It remains to be seen whether in the coming year this publishing venture can secure some secure funding. As mentioned, a translation of *The True State* has also been planned.

As in past years, I spent two months in the Apennines. I will stay here in Rome presumably until the end of January. Rome is always a very boring city, particularly in my state, in which I only resort to the mountains going to the prophets...

I would like to ask her about El, but I am afraid the answer will always be the same; otherwise, I would surely have known something.

I will always be glad to hear from you. In the meantime, I wish you all the best.

your devoted
J. Evola

Corso Vittorio Emanuele 197
Rome

[XV]

Rome, 28.XII.1953

Dear friend!

Our letters have crossed paths! Below are a few supplementary lines. First of all, I am enormously pleased to more about E! I would love to come back among you soon!

There is something mysterious about her telling me that she has only now received *Men and Ruins*; the book came out in April and she should have received a copy already then! I have also arranged for her to be sent a copy of the new edition of my translation of Guénon's *The Crisis of the Modern World*. The managers of the publishing house are out of Rome on vacation; when they return, I will make sure things march on in that respect.

Unfortunately, the German publisher who was interested in my Grail book backed out. His conduct was far from faultless. This is Mr. F. Vorwerk, whose name was perhaps not at all unknown to you at other times; his publisher, for publishing Mohler's work and by virtue of its general tendencies, could have simply declared that it was not possible to accommodate the book for financial reasons-in which case, he should not have asked for the manuscript to examine it! The ms. will be sent back to Vienna. So, the quistion remains open and as soon as it is appropriate I will make the ms. available to you again: I believe you do not have another copy with you.

As for Birven (who, moreover, is not old: should be about our age), I received his text on Goethe very late, since it was sent to Rome, where I found it ten months later. I have already written to him that I am not at all inclined to follow anyone who wants to find too many esoteric traces in Goethe. As for the other book, I am of the mind to read it now; I would even have thought of a possible translation of it. But I see that it comes down to little more than an anthology, not being an exposition of the fundamentals.

My state of health is always - one would almost say: unfortunately - normal. As for my home in Rome, at any rate, no solution has yet been found in the sense known to you. You know very well how expensive everything is in Italy. I have my disposal about the equivalent of four thousand shillings a month. So I live normally, that is, commonly, where - I suppose - in Austria and Vienna (where there would be the possibility of a transfer) everything would be totally different, and the prospect for the resolution of every problem would turn out to be better. But, because of the Austrian political situation and the persistent state of occupation, a relocation is hardly imaginable.

Sincere thanks for your good wishes, which I heartily reciprocate.

your devoted
J. Evola

[XVI]

To Mr. Baron dr. Julius Evola
Corso Vittorio Emanuele 197
Rome Italy

February 20, 1954

Dear friend!

Best thanks for both of your letters, dated December 20 and 28, 1953, one of which crossed with mine.

As I have already reported to you, I have received both *Men and Ruins* and *The Crisis of the Modern World*, and I thank you very much. We will prepare reviews.

El has written again and can now receive packets-it is a good prospect.

As for the manuscript of the Grail book, we would gladly receive it, of course, in German translation.

We would, of course, send it back, on the spot, as soon as we had the chance of a publisher or she instructed us to do so.

I fully agree with your assessment of Birven's books. In particular, the one on magic is a bit disappointing, at least for us. Birven, by way, celebrated- contrary to his last communication- his 70th birthday last year.

Regarding the idea of moving the family to Austria, it is crystal clear that with four thousand shillings one could undoubtedly live decently there. Which

would happen, unless she was thinking of moving to Vienna, where there are all kinds of difficulties-although, as far as I am concerned, I would of course be happy to have her here. But, if she were planning to move to the Austrian province or to one of the big cities in the West, I could certainly - in case any decision on this matter on her part followed - ask my circle of friends for enlightenment.

As far as the state of the occupation in Austria is concerned, I could imagine that some personage in the occupation forces would take care of you, especially since the entire top leadership of the police is dependent on the Austrian authorities. Think about this once again!

With best wishes and warm greetings

Always Yours
Walter Heinrich

[XVII]

Sestola, 13.VII.54

Dear Professor.

After a rather long pause, I went back to give her some hints of life; meanwhile, there was nothing particular to report. There are only mountains around us.

For the past few days I have been back at a spa resort in the Apennine mountains, where I plan to reside until early September.

The only good thing is that the Grail book has finally been able to be placed; it has been accepted by Barth-Verlag in Munich, the contract has already been signed, and it will likely be published as early as later this year. At the same time, a French publisher has accepted my *The Doctrine of Awakening* -- for which in France, where there was mysterious resistance, "the ice was broken." Now my main interest is to get *Revolt* published in a new German edition, as I have the impression that the book is more current than ever. With the previous publisher - the Deutsche Verlags-Anstalt - there is nothing to be done; after some hesitation it let the volume "free." In fact, even before that I was not at all satisfied with it.

I don't remember whether I thanked you for the important guidance in your *On the traditional method*. I knew the text when it was still a manuscript.

Had I known that he intended to publish it, I might have directed his attention to a couple of other points.

Have you heard anything else about El since the first happy news?

Well, I will be glad to from you. In the meantime, with many kind regards I remain

your devoted
J. Evola

Hotel Sole e Pineta
Sestola
(prov. Modena)

[XVIII]

Rome, 12.XII.54

Dear Professor.

There was again a break of a couple of months in our correspondence ... which I, with this nod, intend to restore, despite the fact that there is nothing particularly interesting to share with her.

I hope that in the meantime I received my book on the Grail from the publisher. It was hurriedly printed, unfortunately with many errors - almost all the Greek words are wrong, some source and page directions are missing, and so on; moreover, I was not given the opportunity to supplement the text with changes and additions, as will happen in the new Italian edition, is about to be published. This is because I could not send the materials, despite the arrangements publisher was in a tremendous hurry, account of I don't know which "book fair" anymore.

On the success of this book will depend whether the same publisher--the Barth-Verlag--will consider a new edition of *Revolt*. However, there has been talk of a "popular edition," something I could hardly imagine.

A short time ago I suggested to the Italian publisher, to whom I occasionally offer consultations, the publication of a work by Altheim on Roman religion. Now, you should know his name. Professor Altheim had been known to me for some time, having visited me in Rome and told me some rather interesting things.

Is the development of El's affair proceeding favorably? I really hope so.

In your last letter you advised me for the umpteenth time to move to the western part of Austria. This would make little sense. In that case, I would have to opt for an entirely contemplative life, but then every place would be the same - so, the best solution would even be to arrange myself in a guesthouse at any convent in the countryside. In any other case, I have to solve the problem consisting in expending a certain vital potential, for which a *milieu* and acquaintances are necessary, which a small provincial town certainly does not offer: not even a large public library would be available there for possible studies, and an acceptable pastime would be unimaginable, unless I brought with me a suitable "retinue" for the purpose.

Also for the coming vacations I wish you all the best and remain, in faithful friendship,

your devoted
J. Evola

[XIX]

Rome, 30.V.1955

Dear Professor.

Thank you from the bottom of my heart for Schurtz's book, which I return to you here, and for your kind letter of c. 24.

As soon as I heard about the settlement, my first thought was that the "filth" that happened to El had finally come to an end. I really hope that this matter can be resolved soon.

As for publications, the publisher said that so far my Grail book has not "broken through" as he had hoped instead. Thus, he could not make up his mind about the new edition of *Revolt*. But in the meantime, the previous German publisher - Deutsche Verlags-Anstalt - showed up quite unexpectedly with a proposal for a new edition. With reference to the first edition, he would only like certain passages to be dropped. But this should have already happened in the last Italian version, which would thus serve as the basis for the new German one; therefore, I hope it will "go smoothly."

Otherwise, I will be mainly engaged in translations, as a pastime, as well as the long and arduous task of gathering material for a new book, *Metaphysics of Sex*.

A short while ago I received an invitation to give a lecture as part of a congress of symbology scholars in Basel in the fall - you should know this, since your name has also been mentioned. However, nothing will come of it, since a brief appearance there does not justify, because of my physiological state, the necessary travel arrangements.

As for your mention of the omission of certain external difficulties with a view to a stay in Vienna, I think this is correct. For such a project lacks a sufficient reason. From a supra-personal point of view, this motive could only consist of any "orientation" work, if there was a possibility of organizing anything challenging. Conversely, if it were a question belonging only to the personal-private sphere, the conditions would hardly be sustainable; here now I have to fulfill occasional political and cultural or "spiritual" relations; in this tedious city there is a lack of a match that could make up for it, in the direction, one might say, of non-intellectual distraction. Now, in Vienna even what little I used to have at my disposal is forbidden, during the war and in the period after; I still have a few contacts that can be, in this respect, helpful. Organizing the summer stay in the mountains, which is imposed by the intolerable Roman heat, also presents itself, for similar reasons, a problem not easy to solve.

I received Easter greetings from her thanks to the good and trustworthy Countess Elsa Thurn, who stopped by.

Best Regards

His ever devoted
J. Evola

[XX]

Rome, 16.VI.1955

Dear Professor.

I learn that he has already received Schurtz's book. I had it sent back to him about two weeks ago at the Institute address. I have attached a couple of lines for you.

There was also the issue of the new edition of *Revolt*. Things, from this point of view, are like this. As already mentioned, the publisher of my Grail book could not make up his mind. He does not seem well equipped, and the publication of this book, not exactly slim, seems risky to him. In the meantime, however, there was the welcome surprise of the first publisher (the Deutsche Verlags-Anstalt) who wrote to me personally to propose a new edition. He only wished to delete some passages from the previous version. The latest Italian edition was sent and it was possible to verify how it already corresponded to what was desired. Suddenly, a new surprise, this time unwelcome. Quite unexpectedly, the publisher backed off, for reasons that were unclear.

The book lies, awaiting review, at Beck-Verlag (Munich, Wilhelmstrasse 9), which is expected to make a decision in the next few days. So, at that juncture, I thought of you, in case you had a direct or indirect way of soliciting the book from Beck. To examine it he would like the German edition (1935); I pointed out that the new, revised Italian version is in a sense presented *up to date* and from a scientific point of view is formally expanded: which should not be overlooked.

A similar report was submitted, a short time ago, to Beck thanks to Professor Franz Altheim. It would of course be very nice if someone could help us to get Beck to agree to publish the book.

About Professor Altheim: we have resumed our old relations and are in close contact. You are familiar with his writings on antiquity; we are having an Italian translation of his *History of Roman Religion* published. Apart from scientific queries, he is one of the few who spiritually in a "conservative" sense is well grounded*. I would really appreciate it if somehow someone could get in touch with him, even occasionally. Perhaps he can be let in *on the traditional method*.

From El I really hope to know something definitive.

Now I have to see how to solve the summer quistion.

Best Regards

Always devoted
J. Evola

* An anecdote, taken from one of his last letters, "Yes, *Die Orgie über sakrale Königtum!* [Here in Rome there was recently an international conference of historians of religions, the basic theme of which was to be this]. He is totally right. What should be done? None of these heroes could even conceive of the existence of a sacral realm (the only one that deserves this

name). You should hear at least once from my friend de Ferdinandy (moreover, a direct descendant of Attila...). He spoke to Otto of Habsburg, who explained to him his own conception (assuming it is worthy of the name) of a "social" monarchy. F. responded to the Habsburg by telling him that a social monarchy would be a *contradictio in adjecto*. Either a monarch, like the ancient French kings, lays his hands on the sick at the Easter feast, telling them, "Rise, the king has touched you, you are healed!" or there is nothing to be done. The Habsburg was completely dumbfounded at such an eventuality... Reason being. F. ended the speech with these words, "If kings no longer believe in themselves now, who should?"

[XXI]

To Mr. Baron dr. Julius Evola
Corso Vittorio Emanuele 197
Rome Italy

Vienna, July 5, 1955

Dear Baron!

Thank you for your letters of May 30 and June 16. In the meantime, Rafael is back: the seven and a half years of very harsh detention, in conditions that led to the death of other detainees, from a physical point of view were not without unpleasant consequences, so that he now has to deal with his lung disease. From the standpoint of soul and spirit, however, he is still the same.

I heard from Countess Thurn that she found it in good condition at your recent meeting. I have always taken care to get some information to her through the Countess, assuming you are still in touch.

I wrote two weeks ago to publisher Beck, as per the attached carbon copy. We hope it will be of some use.

I sent Professor Altheim the booklet *On the Traditional Method* and *Schellings Lehre von den letzten Dingen*. It is great what she reports about *Orgre [sic] über das sakrale Königstum*. I also recovered Schurtz's book.

Too bad we can't be of help in solving summer problems: the distance between Rome and our mountains is unfortunately too great.

Perhaps, however, we will be able to complete, a little at a time, the orientation work you mention, rightly lamenting its lack. In this

way - that's how I think too - he would have a sufficient reason, from a suprapersonal point of view, to move. But this will certainly take some more time, especially if it goes through. However, we are prepared.

I wholeheartedly wish you a good summer and remain

Always devoted
Your
Walter Heinrich

[XXII]

Rome, 26.XII.1957

Dear Professor.

I am sure you will forgive my long silence. Even the letter attached to the writings sent, as forewarned, had to wait. Nor is it what, for all intents and purposes, I should have written in order to deal more accurately with the ideas of his latest book. I have developed the conviction that all this would have been, where contained in a missive, very verbose and unenlightening. It would perhaps be better suited to a personal interview, with more free time at my disposal, the more so as it became necessary to test certain arguments of the Spann doctrine, to which you, in good substance, refer. But-beyond the well-known physical reasons-it is really difficult for me to appear in Vienna, and on the other hand I ignore whether her steps will take her to Rome in a timely manner....

In particular, it is through Dr. Blahut that I have been able to follow with interest the development of his initiative. It will certainly be interesting to see how far we can go in an organizational sense, so as not to be confined solely to the role of "stone guest" (or "non-convitee"), as my pessimism suggests to me as a result of many confirmations related to the experiences I have had.

Both reviews of his book are influenced in their critical insights by precisely this practical pessimism. I have therefore openly acted as *advocatus diaboli*. I fully agree with most of the claims you make, but I am very skeptical about the possibility of their implementation at this time. I do not know, from that point of view, how much the impossible local conditions, which are perhaps different from the Austrian or Central European situation (mainly because of a self-styled, irresponsible "democracy" of trade union and left-wing forces), can bear out. If I may still

consider the formation of an entrepreneurial *ethos* possible, there is nothing to hope for when dealing with the working masses. They can make "human relations" even more impudent and stupid, according to the American model.

I do not think you have an entirely correct perception of the question, since certain terms-provided with a better meaning in the Middle Ages, because of a peculiar spiritual atmosphere (small communities, sense of communal belonging, and so on)-would be reduced in today's world to the domain of a mediocre and uninteresting petty bourgeoisie. It is a note I also make to a certain spirit, which often emerges in Spann's considerations. Thus, while decentralization within a given organic society is correct, it seems to me to be dangerous today, where chaotic centrifugal forces must instead be ordered with a magic wand, and - to move to another plane - one should not facilitate "materialized" men, but create difficulties for them, in the hope that finally a change in the state of things will occur.

But these are just speeches, and, as I said, in case the possibility of a personal interview existed, we could establish and determine many decisive points. Since no scholarly journal is available here, I have had to limit myself to *feuilleton* articles, with all the limitations that the case imposes.

From Rafael I have not heard from him for a long time.

Most likely, he will have fully recovered in the meantime and will be busy with business again. Instead, as I said, I often hear from Dr. Blahut, who had granted me a meeting here in Rome. My thoughts often go back to the good days I spent with you in Vienna.

I would love to hear from you directly. In the meantime, with all good wishes, I remain

your old and faithful
J. Evola

Has Dr. Kerényi spoken with her yet? Dr. Blahut told me about his stay in Rome in October. Accordingly, I conveyed a few words to him because of our previous friendship. He, however, has not yet made any appointment or given any reply, which is strange to say the least....

[XXIII]

Dear Mr. Baron Dr. Julius Evola

Corso Vittorio Emanuele 197 Rome

Hadersfeld, January 2, 1958

Dear Baron!

Your letter arrived, and--always happy with your every nod--I can thank you for both: for the thoughts expressed within it and for the two reviews of my book you sent me earlier.

I hope you are - general conditions permitting - quite in good spirits and happy to work, as our mutual friend Blahut also confirmed to me. The great distance between Rome and Vienna, and thus between us - in comparison with our previous connection here - particularly pains me, especially in view of the fact that certain more serious matters can hardly be dealt with by epistolary means. I am always thinking about the possibility diminishing or overcoming this separation. For one thing, I have decided, in spite of the low attractiveness of Rome for me after the end of the Fascist experience, to visit her as soon as possible - since she embodies an absolutely superior force of objective attraction.

As for your remarks expressed in the letter and reviews on my study *Economics and Personality*, I can say without exaggeration that they are the best thing that has come out so far on the subject; moreover, I would myself express the same "practical" criticism on the content of the book and its framework of thought if it were my turn to write a review of it: this whole framework remains a utopia; it differs from traditional utopias-at least, so I believe and hope-only in that, due to its conservative foundation, it should represent a utopia *maioris ordinis*.

I believe that it will come to fruition through the *modus procedendi* by which my friends and I try to employ this facility of thought as a tool for transformation or -- in a more modest way -- to propitiate one.

To prove some justification for the hopes we cultivate, I can list two experiments: the first consisted in organizing a talk, first before a small audience of a few friends and then to an audience of about sixty selected participants, on his work *The Men and the Ruins*, by our friend Blahut, who fulfilled this task excellently. result lived up to expectations. All the listeners agreed in the conviction of an almost complete coincidence of the two worldviews: of his organic concept of the state and of my totalitarian-decentralizing doctrinal construction, derived from Spann.

The second experiment is this. For three years already, my friends and I have been holding numerous seminars (about 20 per year) in front of audiences of

entrepreneurs, artisans and workers: the goal, however, is not to fall back on the line of a disinterested and mediocre petty bourgeoisie and a hymn to ease and prosperity, but rather, for all these people, to reach that brink of the abyss where you, if I understand you correctly, hope that a greater disposition can be induced capable of setting in motion "any transformative factor."

For the time being, we will keep to such an organizational line--of course with a vigilant and continuous attention to all surrounding events, but without overestimating these possibilities--also hoping that our calls for decentralization as the organic will of society will not increase chaotic centrifugal forces but, on the contrary, through the faltering of faith in the massified state, may, at least within an elite, foster a new concept of the state: That of the "magic wand," as you say, which will develop beyond a pure materialized manhood.

There is always the possibility that, ultimately, we are just another mask of the "stone guest" (or "non-guest"), but our "role" also implies the opportunity not only to provoke the thrill at the bottom of the precipice, but also to lift the veil a bit on the image situated beyond the precipice. It is, in essence, the same thing that you are also doing.

And that's the reason why I feel, we feel so connected you, and I thank you so much for your reviews. I can say that you have discovered the lion's claw or -- to use your terms -- the tiger's paw that you ride.

In this sense, I greet you with gratitude and great reverence

Yours
Walter Heinrich

[XXIV]

Rome, 18.XI.58

Dear Professor,

It has indeed been a long time since we last wrote to each other. In the meantime, however, I often heard about you from Dr. Blahut and got news of your industrious activity through the bulletins of your society. I hoped to reconnect with her personally in Vienna, as a trip there had already been planned. Despite the interest shown by Countess Thurn, things did not go well, nor do I know whether even the idea was left

fall. Meanwhile, Dr. Blahut has left G.f.Gf. and I have not heard from him for months - my last missive still awaits a reply. As for Rafael, he has really vanished - I have not received single word from him since.

I follow his activity with particular interest and have frequently informed local friends about it. Among other things, I will see if your lecture *Hat der Westen eine Idee?* can be published in Italian translation. I have already told you how enlightening an exchange ideas on the various points would be. I wonder, however, if you, from a human point of view, do not get too absorbed in the quistion. In your book you yourself stigmatized the man of today who has ended up in the gear, who "never has time..."

Apart from giving a nod to life, with this letter I would like to ask you for one piece of information: has anything come out of the third part of your work (on Meister Eckhart)? It is likely that there was a misunderstanding about this: publisher sent me the first parts, along with one other thing, repeatedly asking me for payment, although it is likely that the printing service was included. Well, my request has a purpose: I am a contributor to an English-language magazine, *East and West*, and I am always looking for material for appropriate articles. Now, your work would be excellent for generating an essay; for that, however, I would have to own the third part in order to establish an East-West parallelism.

Otherwise, there is nothing new here. As a publication, Dr. Blahut should have mentioned to you my voluminous new book, *Metaphysics of Sex*. In any , I asked him to do so: it should not be too far outside his circle of interests, and if he thinks he has some time to read it, I will gladly have the publisher send him a copy. A paper of mine on Jünger, *The Worker*, and a new annotated edition of Lao-tze's Tao-tê- *ching* will be out next year. You will receive both, no doubt.

Well, I was very pleased to hear from you again. In the meantime, I remain, giving you the kindest regards,

Always devoted
J. Evola

J. Evola
197 Corso Vittorio Emanuele

¹This was Countess Elsa Charlotte Karoline Florentine von Lützow (1886-1974), married to Count de Thurn and daughter of the Austrian ambassador to Rome. She was one of the people Evola frequented in Vienna in the 1940s [Ed.]

²On Evola's medical-hospital affairs see Gianfranco de Turre, *Julius Evola. A Philosopher at War 1943-1945*, Mursia, Milan 2023 [ed.]

³Evidently, in April 1948 Evola already knew that he would return to Italy, thanks to the Italian Red Cross, four months later [Ed.]

⁴Guénon's book, an ideal sequel to *East and West* and *The Crisis of the Modern World*, had come out in 1945 (latest ed.: Adelphi, Milan 2009, tr. by Tullio Masera and Pietro Nutrizio) [Ed.]

⁵This was Rafael Spann, son of the philosopher Othmar, whom Evola attended in Vienna in the 1930s and 1940s. He was probably so called at the League of Cronids, which he founded together with the Roman philosopher [Ed.]

⁶Evola will return to Italy four days after writing this letter [Ed.]

⁷This is probably Alfons Knaffl-Lenz (1878-1957), an Austrian diplomat who graduated from Graz and was Austrian ambassador to various Latin American countries [Ed.]

⁸Evola alludes to the German translation of his work, which he produced during his long months of hospitalization. Unfortunately, the typescript has been lost and a German edition of *Mask and Face* to date has yet to see the light of day [Ed.]

⁹This is almost certainly the German edition of *Revolt Against the Modern World*, which came out in 1935 [Ed.]

¹⁰Released that same year by Laterza [Ed.]

¹¹Othmar Spann (1887-1950) was an Austrian philosopher, sociologist and economist, exponent of the Conservative Revolution and theorist of an organicist universalism. A founder of the Vienna School, he became a member of the Academy of Sciences Austria in 1933, but with the *Anschluss* he was imprisoned by the National Socialists and suspended from teaching. An old friend of Evola, his troubles did not end with the end of World War II as, after 1945, he was again barred from teaching [Ed.]

¹²Austria on August 10, 1948, Evola had returned to Italy after a twenty-hour journey in a motor coach provided by the CRI Committee of Milan, with an intermediate stop at the hospital in Bolzano [Ed.]

¹³See the note to Evola's letter to Girolamo Comi dated January 8, 1948 [Ed.]

¹⁴Which will be published by Bocca in 1951 [Ed.]

¹⁵Psychologist and anthropologist, Ludwig Ferdinand Clauss (1892-1974) actively participated in the debate on the meaning of racism in the National Socialist period. A contributor to *La Vita italiana* and *La difesa della razza*, he was invited by Evola to participate in *Diorama filosofico*, where he published, among others, an important theoretical contribution, *Race as an inner decision*, on March 1, 1939. His most famous book is *Rasse und Seele* (1926) [Ed.]

Letter to Titus Burckhardt (1963)

The letter Julius Evola sent on January 9, 1963 to Titus Burckhardt, a distinguished traditionalist born in Florence in 1908 to a Swiss family whose ancestors played a prominent role in the world of letters and the arts, is a truly relevant text. Indeed, it allows us to grasp the significant differences that, particularly on the subject of "ultimate age" and "initiation," divide Evola from the Guénonian school, to whose teachings Burckhardt looked with attunement of purpose. The letter is a response, polite in tone, resolute in content, to the review in *Riding the Tiger* entitled *Traditionalist Optics* that the Swiss scholar published in the journal *Études Traditionnelles* in 1962, about a year after the release of the Evolian text.

Evola cared a great deal about the doctrinal clarifications that, succinctly, appear in the missive. He felt, in fact, the need to expand on them, through more in-depth arguments, in the essay *The Initiatic Centers and History*, which he included in the volume *The Bow and the Club* in 1968. In the review, while showing appreciation for Evolian exegesis, which is critical and acuminate toward the various expressions of modern and contemporary culture, Burckhardt accuses the Roman philosopher of

"misconceive the crucial importance of a traditional attachment, admitting rather the possibility of spontaneous or irregular spiritual development, guided by kind of innate instinct and possibly actualized by the acceptance of the crisis of the present world as a liberating catharsis." Such a position would lead him to deny, at the historical juncture in which we live, the possibility of regular, "horizontal" initiation, transmitted by a "chain." On the contrary, according to Swiss scholar, even in the "regime of remnants," in the most advanced period of decadence, in the Last Age, Tradition would not cease to bestow spiritual influences through the "forms," the institutes it has made, as living testimonies of the original revelation.

In Evola, whose spiritual horizon was far from monotheistic religions, references to revelation and grace are completely lacking. In fact, the Roman thinker was convinced, as is clear from the following letter, that during the Kālī-Yuga the prevailing human type is the *vīra*, characterized by the quality *rajas*, inclined to action, to an encounter with the *potestas* that animates the cosmos. For which, the rites and Ways prepared for the "normal" and "in order" eras in the traditional sense would have come to an end, since *the daiva*, the man who had been the bearer of them, at this stage has now left the scene. The entire doctrinal structure of *Riding*, precisely on the basis of this thesis, merely reiterates, in an original way, the quintessential doctrine of the Way of the Left Hand. Transform

the modern poison in medicine, riding the tiger of decadence without opposing it, lest we be overwhelmed by it, or seek vain ways of escape from its catagoric rush - that is the point of the book.

Since the late 1920s, at the time of the Ur Group, Evola had looked, in the matter of initiation, to "exceptional" Ways, centered on the possibility of direct contact with the Principle, a connection on the "vertical"-different, however, from anthroposophical forms of self-initiation. Symbolic of such a Way is Jacob wrestling with the Angel until he obtains its blessing. Mind you, this is not Prometheanism or Titanism: Evola knows that Jacob struggles against the man "of the flesh" for the affirmation of the Spirit. That struggle, in turn, symbolizes "reminiscence," the need to bring to consciousness the divine nature of man, should he become an interpreter of the "search." For the Roman traditionalist, it is -- to use an Arabic term -- *the nyyah*, "right intention," that rescues from titanic and "subjectivist" checkmate those who place themselves along the "Way of Exception."

Responding to Burckhardt in a more analytical way in the recalled essay of *The Bow and the Club*, Evola reiterates the "retreat" of the initiatory "Centers" in modernity, referring to grailic texts in which it is said that *the latter* had been completed and that the seekers had subsequently moved to the mysterious district where the priest Gianni reigned, or recalling the case of the Rosicrucians who, after the dissemination of their *Manifestos*, sank, no longer showing their temporal presence. He also uses, in defense of his position, the analysis of relevant moments in contemporary history, apt to show the latency, the ineffective "distance" of the "Centers." Emblematic, in this sense, is the case of the Chinese invasion of Tibet, a country symbolic of spirituality in which, if as Burckhardt had argued, the "Centers" were really still "active," they could have avoided the drama of communist occupation. Everything invited one to think, the thinker commented, of a kind of watchword transmitted by the spiritual "Centers," aimed at having the destinies of the world fulfilled, that the end of the cycle would be reached.

But Evola, the quintessential *philosopher of freedom*, as the close of the letter we present shows, had clear knowledge through the Orphics that the god of the Last Age is Dionysus. These are dual, ambiguous gods; he has two faces. The first is the one Maffesoli mentioned, the modern *dismissura*, the unbridledness of desire, the lack of limit; the other face can be known and realized by the man who, as Evola argues, knows how to use this dissolving force to his own advantage, controlling its power stoically, "ethically," through the reduction of needs and the "essentialization" of his own life, inscribing the Dionysian principle in an Apollonian form. In this sense, the

traditionalist anticipates the reading that Giorgio Colli provided of Dionysism in the 1970s: a religious-cultural phenomenon foundational to Hellenic civilization, whose rituals propelled to coribantical intoxication that, a moment before reaching the apical moment, regressed, folded in on itself, giving rise to "gnosis," the knowledge of the One-all. In such exegesis is to be read the great topicality of the Evolian lesson: it responds with greater persuasiveness than Guénonian scholasticism to the problems of contemporary men.

John Sessa

Rome, 9.I.1963

Dear Sir,

I have read in *É.[tudes] T.[raditionnelles]* your review of my latest book and I thank you for attention you were willing to give it, as well as for the notions contained in it, which you thought were positive and intended to point out to readers.

Coming now to your critical remarks, I believe that to some extent they stem from the fact, that you aimed too high. The fundamental problems of this work are not those of initiation, but are kept essentially on the level of a kind of "ethics" that takes the place, while maintaining its primary function, of a *sui generis* "traditional esotericism"-in place of that, which, in the "regime of the residuals," in my opinion no longer makes any sense. That is why traditional doctrines are only minimally included in this book; the problem of initiation I have only touched upon in the last chapter, and in its pages the words "transcendence," metaphysics, etc., must evidently be taken *cum grano salis* and by adopting definite reservations.

Thus, what you say about the traditional meaning of the word "symbol" is right, but it is manifestly not what I am referring to in talking about, e.g., "symbolism," etc, of machinism, etc.; here "symbol" is very simply equivalent to "paradigm" or "image" of an attitude and behavior to be adopted in life ("nothing too much," clarity, essentialism-which here does not have the pretentious sense of "realizing one's own essence," as you translated, but indicates an essential and objective style, in a general sense), without necessarily metaphysical implications, as in the current use of this term. On the other hand, you will have seen that I have taken a stand against those (I am thinking of E. Jünger, *An der Zeitmauer*, to which *Le matin des magiciens* might be juxtaposed) who suppose that the modern world of technology conceals a "metaphysics," in the sense you assigned to this word.

In the domain that is closest to you, I would have to ask whether or not you admit that non-Western civilizations also suffer from "cyclical laws." If so, I do not assign great importance to distinguishing certain places where involution has not yet reached the level of the modern West. As for initiatory organizations, I did not say that there are absolutely no more of them, but that they are "increasingly rare and inaccessible." This is the pure truth, proving impossible to seriously deny the obscuration that has affected many of them. And if you invite me to disregard such organizations as groups of men (duly qualified men), then it is difficult not to infer that it is the "vertical" rather than the "horizontal" direction (i.e., the chain, insofar as it also exists in history) that counts for real connection. Thus, in the brief analyses I wished to devote to this topic at the end of my book, while considering the horizontal link (to propitiate the other, vertical), I found it necessary to point out two other possibilities (p. 307-308) which, abnormal in a normal environment, are likely to be almost the only ones effective in an abnormal environment, such as the present one.

For that matter, I don't think I would be doing you a very good service if I conveyed your address, based on your quotation *quaerite et invenietis*, to all the people who come to me asking for "initiation" and who, except in exceptional cases, I refer to far less pretentious perspectives than those contained in the last pages of my book.

Also, I would like to bring your attention to p. 309-310 of my work, where I have tried to indicate what may perhaps generate a divergence between us on these issues. For me, initiation, in the sense, is that which, in the face of irrevocable trauma, produces an ontological opening and change *in the terms of a lived experience*. It is difficult to speak of "true" initiation in regard to so-called "virtual" initiation-a condition that is "necessary" but so scarcely "sufficient" that it would be legitimate to question whether it is even necessary-as much as a merely formal connection with an organization capable transmitting in an almost mechanical, ritualistic manner a "spiritual influence." On the other hand, it would be too simple to point out how many "regular" initiates, in this precipitous sense, are far from showing "lights" or powers more than many "laymen" (there is, e.g., the case of two well-known Italian Orientalists who have a whole collection of "regular," evidently "virtual" initiations in the East-the founders of Theosophism and other occultists were largely not "regular initiates," as were Freemasons, and yet were they not responsible for sinister distortions of traditional knowledge?).

When she speaks of spiritual influences "whose action, though not always apparent, immeasurably exceeds anything that falls within the powers

of man," in general-that is, regardless of what my book refers to-nowadays this idea, to which in principle I could not but adhere, poses a problem. I wonder whether those who can still dispose of such influences have been instructed not to use them and not to meddle with the general process of involution. That is, what should we think, e.g., of Tibet, ravaged and desecrated by Chinese communism? Perhaps we could add to it the case of Japanese suicide bombers, almost always shot down like flies before they could approach the enemy, activating in their own way "the wind of the gods." Many other similar cases could be evoked. The presence of Sufist centers in Islam has in no way prevented the "evolution" of Arab countries, in a "modernist" and "progressive" sense. That is, should one perhaps think that the general process of "solidification" and desacralization now makes the power you speak of relative, and that it is not easy to verify by stopping at the domain of mere knowledge?

Finally, an observation on the last paragraph of your review. I do not see how it is possible to link *tamas* to the symbol of the tiger, in either a literal or spiritual sense. It can only *be rajas*, in its multiple valences, higher and lower. It is quite visible how the background of my book is the same as the "Way of the Left Hand," with a *çakti* referring to the *vîra* type and not the *daiva* type (it is the latter that you consider, with all evidence, and that corresponds to *sattva* and not to *rajas*). Now, according to Tantric doctrine, in the ultimate age the *daiva* type (or *daiva* disposition, *daiva-bhava*) hardly exists any more, and the powers of the "rites" proper to other ages, which presuppose it, are thus nullified. On the other hand, I believe that you yourself have recognized the positive possibilities inherent in one of the possible uses of the "tiger," regarding the sexual techniques and the path of eros that I mentioned in another book of mine. I recently found an interesting testimony: Proclus reports an Orphic doctrine that the God of the ultimate age is Dionysus. This is, in my opinion, very close to the Tantric point of view, and one can see there the opportunity, in times like these, to assign prominence to perspectives such as the ones I have expounded especially for the West (especially since *vîra-bhava* has always predominated in the West), despite all the dangers they entail.

You will forgive me, dear sir, if I have entertained you with these remarks, which are aimed at clarifying some points of view rather than "arguing," and which are also meant to be a demonstration of the special consideration I have for you.

With kindest regards

J. Evola

J. Evola
Corso Vittorio Emanuele 197
Rome

PS. I do not remember whether or not you have received my book on the Grail, in the German edition. If not, I will have a copy of the newly released Italian edition sent to you.

Letters to Ladislao Toth (1963-1964)

It is Laszlo who argues that the function he wanted for Archè-edidit, thanks in part to his encounters with "exceptional people," is to "lead interested readers to recognize in the published works, from those of Titus Burkhardt to Arturo Reghini, from Guido de Giorgio to Pio Filippini-Ronconi, to name but a few, the function of a publishing house that makes available to researchers and scholars serious and scientifically grounded texts, according to the rigorous criteria research that systematically goes back "to the sources," so as to meet the needs of the "last mohicans" of our agonizing age. That is, of those who seek answers in Texts that counterbalance the falsifying and deleterious book production, dominant even in the "esoteric" or self-styled sphere."

Or if one prefers, paraphrasing Jünger, of those who decide to resist massification by rediscovering the original bond belonging to a living tradition in one's native homeland, something that increasingly takes on the value of a "passage to the woods," a metaphor for a "hidden and intimate" place in which one can form those authentic relationships of human fraternity in the common goal of constant fidelity and transmission of the values received from one's spiritual homeland, which necessarily corresponds to the place and traditions of the country in which one was born and formed for life.

In this last regard, some have spoken of a "priestly" function of Archè, and this is not entirely wrong, according to Laszlo, because the research of ancient texts and the painstaking care for their adequate, elegant and accurate publication, accompanied by qualified introductory studies, glossaries and notes, has characterized his publishing activity from the very beginning.

Which takes its cue for its first catalog from two fundamental works for researchers in the alchemical-hermetic sciences: Julius Evola's *The Hermetic Tradition* and Titus Burkhardt's *Alchemy*. In addition to the assiduous frequentation of Evola, it was with Burkhardt that the most fruitful contacts developed over time, leading to the publication of his most important and significant texts: in particular, as already mentioned, *Alchimia* was translated into Italian by Giorgio Iannaccone, which certainly constitutes the ideal complement to *The Hermetic Tradition*. "In particular, the bibliographical notes included by Evola in his exemplary exegetical study of Hermetic science provided the occasion for the publication of the works he cited, through a search for the original manuscripts, conducted in the various libraries in which, in Italy and Europe, they could be found."

Punctually, published works were dedicated to Evola, whom Laszlo has

decided to remember by recently publishing, in 2020, His commentary on *Pythagoras' Golden Verses*, followed by the reproduction of the epistolary exchange proposed here, which documents an assiduous and ... decisive relationship in the orientation and subsequent developments Archè's publishing activity.

In Evola's letter, the suggestion regarding the publication of the *Chymica vannus*, edited by "Abraxa-Quadreracles," i.e., the "Kremmerzian" Ercole Quadrelli (Archè, 1982), demonstrates the constant reference to the experience of the Group of Ur, "hothouse of wits" that included, in addition to Quadrelli, notable esotericists of the time, such as Arturo Onofri, Giovanni Colazza, Massimo Scaligero, Arturo Reghini and Guido de Giorgio - of the latter two Archè published several works.

Unique and significant experience also according to Mircea Eliade, who, in one of his unpublished letters to Coomaraswamy, comments positively on the experience in *Ur* and *Krur*, "although short-lived, [...] of high cultural tenor, dense with references to magical and hermetic-alchemical works that are almost unobtainable." The correspondence was found in the archives of Archè and will soon be published.

Evola's speeches for *Ur* and *Krur* were collected in four volumes by Archè in 1983, with an introduction by Gerard Boulanger, representing "the first mighty attempt to make the magical sciences a value before serious culture," as A. Schmidt in the *Annalen der Philosophie*.

The reason for this publication relates to the importance of the pointers provided by the author regarding the science, basically traceable to his aforementioned work on *The Hermetic Tradition, in its Symbols, Doctrine and "Art Regia"* (original title of the 1931 Laterza edition), as well as to *Essays on Magical Idealism*, a masterful essay and still relevant in terms of its characteristics and contents.

In connection with this, also great importance is Evolas indication to publish the text by Cesare Della Riviera, "Platonic philosopher, hermeticist and man of arms," *Il mondo magico de gli Heroi*, as representative of the most authentic Hermetic-Alchemical tradition, of rare and unique clarity in the exposition of the method of its contents and its way of proceeding, symbolic-allegorical and at the same time operational, practical and empirical. Archè will publish the text in 1977, with an introduction by Julius Evola-it is an anastatic of the first edition, dating from March 1932. "This is not a book of amenable reading, but a book of study, or better yet, *a book of work*," Evola writes in the introduction.

In His *Notice to Readers*, Laszlo highlights the merit of Evola, "who has represented this work of genius to the contemporary world," then meticulously reconstructs Della Riviera's life and family origins in his various

aspects, manifesting an eccentric personality, and for this reason endowed with an extraordinary ability to go upstream to draw from the sources of a perennial, royal, aristocratic and warrior tradition. The same Hermeticism that Evola considers heir to the authentic primordial original Tradition, the priestly one being its later "degenerescence."

This original characterization, in countertendency even to the "esoteric scholasticism" dominant in some "traditionalist" circles, which Laszlo also refers to in his introduction to the letters, nevertheless reflects Baron's temperament: his firm, constant ideal intention of "revolt against the modern world," in all its aspects, which also includes a certain "esotericism" that falls into the same categories of positivistic-dialectical thinking, losing itself in a vacuous intellectualistic exercise. Embalmed in impotence, the rhetoric of Tradition falls back into the "demon of dialectics" that characterizes that "modern world" it claims to stigmatize, confirming it precisely in its most deleterious aspects.

According to Laszlo, Evola certainly has the merit of having given dignity and depth of active and operative metaphysical concreteness to an exquisitely warrior tradition, free therefore from any sectarian or clerical affiliation. As Filippini-Ronconi said in 1998, "any worldview that is intended to be inspired by Evola must be deduced from the *living experience* of the disciplines he indicated."

And this is the precise sense, the trending goal of Archè and Laszlo's editorial choices, not only with regard to His works or those suggested by him, but also in Evola's commentary on the *Golden Verses*, because it is rich in essential indications, so *workbook*, indeed.

At the antipodes to any "traditionalist" rhetoric, Laszlo's relationship with Evola has accompanied the editorial history of Archè with the intention of sharing the living and current content of a precise sense of Tradition...which can still nourish the inexhaustible aspiration for the True and His timeless Beauty.

It is still from a great Master, the remembered Filippini-Ronconi, the best conclusion: "The reality to which Evola tends is apophatic in nature: he does not seek a system of thoughts to justify it. *Unless it is a 'pure thought' homorganic to its appearance, whose reality resides in the movement by which it manifests itself, not in the 'thing' by which it is manifested.*"

Mario La Floresta

I have already shown the close connection between the creation of the Archè publishing house and the person of Julius Evola, evoking the beginning of relations, first epistolary and then personal, with the "Black Baron." Having been his assiduous reader for years, along with authors such as René Guénon, Titus Burckhardt and Frithjof Schuon, it was in the logic of things that one day or another I should make contact with the major Italian author of this current. What better occasion to celebrate, alongside the memories of that day, a minor but nevertheless important current event, namely the first French translation of the present text, which will complete the French Evolian bibliography of Archè.

My letter of April 1, 1963, contains a report on an unexpected meeting with the editor-in-chief of the Turin-based *Rivista di Studi Tradizionali*, Mr. Riva, assisted for the occasion by a young "follower," Mr. Coscia (who in turn had visited Evola in Rome). The meeting took place at the initiative of a group of Evolians whom we young people called "the Senators," because of their age, and whom he had invited. The subject of the discussion was the problem of initiation. Some, having well in mind the Evolian article on "initiatory regularity," ended up putting Riva on the spot, forcing him to suggest somewhat too casually to obtain instrumentally the so-called "Masonic" one. The proposal by Riva and his acolyte elicited a lively reaction from the listeners. This is very indicative of what is "underneath" this group. My next long letter, dated August 29, 1963, is entirely occupied with a detailed nine-point description of my publishing project, accompanied by confirmation of my firm determination to carry it out.

To this missive came, like a cold shower, Evola's timely and detailed reply of September 3, 1963, reproduced here in full.

Actually, all these criticisms were well founded and perfectly justified, dictated, as the philosopher said, by the charitable intention to protect me from myself, from my own enthusiasm. The point is that, at that time, Evola could not take into account the innovations or, more precisely, the future inventions of the low-cost reproduction technique, combined with the high quality of my early publications. Thus, my reply of September 17, 1963, recognized the proper basis of my correspondent's criticism, expressing deep gratitude for his lucid analysis and frank words. I concluded by saying that, while remaining true to my principles, I would wait for ... more propitious times.

Ladislau Toth

Rome, March 17, 1963

Dear Friend,

I got your letter, thank you and apologize for the delay in acknowledging receipt of it. There is evidently very little to add to what you say, dealing here with my own views. With regard to the Turin Guénonian magazine, you probably know that I thought it appropriate to give a brief reply to this singular account of the *Doctrine of Awakening* (rightly making a point of the things you wrote to me in the letter you subsequently received) in the last issue of the magazine *The Ghibelline*: unfortunately, magazines designed to deal with such matters do not exist here at all. I spoke of Guénon and Guénonian "scholasticism" (in the deterrent sense of the term) and characterized as "first of the class" those who, as you rightly say, are afraid to come out in the open, venturing their own personal thoughts. I was told that in the next issue of the same magazine there would be an account of my *Metaphysics of Sex*. I have not seen it, and I will not seek it out, nor will I assign any importance this group and what it says, after this fine-tuning.

Perhaps it will not be entirely without interest to see what "lies beneath" the attitude of the journal in question, for it is bizarre that these criticisms-witnessing a rather profligate sense of the desirability of holding to common principles with a view to concerted action against the dominant secular culture front, in lieu of creating internal dissensions-were rightly made at the time when, on the other hand, the Parisian headquarters of Guénonian orthodoxy, *Études Traditionnelles*, which had expressed certain reservations about me, had blocked them, since they published the French translation of *The Hermetic Tradition*, and rightly publicized the two works attacked by the Turin journal. Before its release, I had been duly warned about the initiative, where in a way one was surprised that the organizers had not made contact with me. It is true, moreover, that an article by Burckhardt on *Riding the Tiger* came out in the last issue of *Études Traditionnelles*, where certain dogmatic positions of this current come up again (but this is partly due to the fact that I did not recognize the plan-not entirely initiatory-to which that book belongs).

In order to rectify a few points and point this out, I sent a letter to Burckhardt, with whom I am on cordial terms, which was also circulated in Paris.

You may know that in the meantime the new, revised and partly completed edition of my book on the *Grail Mystery* - published by Ceschina - has also come out.

At the end of the year another book of mine, *The Way of Cinnabar*, will come out, which is a kind of history of my activity, starting from the beginning, through almost four and a half decades.

It goes without saying that if you were to pass through Rome, I would gladly see you, on the sole condition that I would be notified only at the last moment. However, I would advise you to use the trip to take care of some other business, since I think that for this interview it is not worth undertaking an unshort trip, with all that this entails.

Best regards

J. Evola

[III]

Rome, September 3, 1963

Dear Mr. Toth,

I got your letter. The project you set out is undoubtedly interesting, but, as I told you here in Rome, I find it difficult to imagine the possibility its realization. The first thing you should have told me in your letter is that you have a not insignificant amount of money-four or five million lire-or that you have found someone willing to put it in, even with the prospect of at least a partially non-returnable payment, since it is already problematic to fall back on expenses. Beyond that, everything remains without a serious basis. First of all, in order to attract the attention of both the public and booksellers, it is impossible to start with one or two books: one must launch at least three or four. The method of publishing one book and waiting for the money to come back to make a second cannot suit a solid initiative. Passa tried it, with Axe Editions, and had to stop immediately.

You will certainly be familiar with the subscription-based publications of Omnium Littéraire, which waits years before collecting advance fees. But a publishing house new to the market would offer no guarantee to those who would have to pay in advance. Moreover, one should have no illusions about the effectiveness of the bulletins sent to customers. To promote my latest books, the Atanòr address book was used, with about one thousand seven hundred addresses, combined with my own, personal ones. The result did not eighty direct orders from the

book, already given for publication; in fact, purchase orders serve mainly to inform those who reside in large cities, who almost always go looking for the book in a bookstore, only those who reside in small towns order it directly from the publisher.

To "move" booksellers, one has to take a direct interest in them, moving from town to town, as Scheiwiller does, with all the associated expenses; moreover, booksellers will never get too enthusiastic about works of which only a few copies are sold, given their genre. How many booksellers say that my volumes published by Laterza, which is nevertheless a well-organized publisher, are sold out, when in fact they are not sold out at all?

About quality texts, additional financial problems arise for the latter: partly, because of copyright or translation rights (an advance is always required); partly, because the idea of finding highly qualified people (for translations, critical editions, etc.) who their work in good measure out of "ideality" always remains highly hypothetical: turning to pure professionals in fact requires high fees to be paid upon delivery of the work (*cash*). Leaving aside the poor opportunity to come up with a single book, the choice of this Italian remake of Geber (*El Gabîr*) I do not find happy (the original might be of interest: but how to find a translator from ancient Arabic?). The text is difficult, there are several "remnants" of physical alchemy, a great deal of interpolations. This may be of interest only to ultra-specialists. And then, there is an experience to be taken into account: Della Riviera - *Il Mondo Magico de gli Heroi* - a much clearer and suggestive work: the sale was very weak, the work, after twenty years, is still not sold out.

As for novels, there is competition from publishers devoted to them. For good, relatively modern works, it will always happen to her to face the purchase of rights and translation costs. For *The Golem*, she would have to deal with the Swiss publisher that currently owns all the rights to Meyrink, and possibly also with the heirs of Campitelli, who had published it.

All this will seem a bit daunting to you, but it is impossible for me not to feel the need to protect you from yourself. Unfortunately, today material "solidity" conditions everything.

I would add that for oriental texts that are not primarily esoteric in nature, but may fall into the category of "orientalism," there is competition from publishing houses such as Boringhieri *et similia*, with wide means and already organized dissemination networks.

Best regards

J. Evola

[III]

Rome, September 5, 1964

Dear Mr. Toth,

Mention of your publishing initiative to certain people (not those likely to steal ideas from you one way or other) sparked interest.

An element of the Neo-Kremmertian circle told me that he has the translation of the *Chymica Vannus* and *De Pharmaco Catholico*, done by E. Quadrelli (*a.k.a.* "Tikaipos"), and he could remit the manuscript to her should the initiative develop in the direction of publishing the translations as books in their own right, in their own right. Several copies, she assures me, would be purchased from that environment.

I remember the presentation of the series whose draft you forwarded to me. If there no final decision for this form and if you send that paper back to me, I could see if a better one can be worked out.

Best regards

J. Evola

2. REDISCOVERED WRITINGS

Introduction by the Curators

Following the scan proposed in the *Cahiers de l'Herne*, used as a "model" for the present volume, this second section houses a series of unpublished or rare writings by the Roman philosopher, dating from various periods of his activity. While the first category includes the two entries prepared for the Treccani at the end of the 1920s, namely *Apparitions* and *Baptism (Magical Interpretation of)*, rejected by Giovanni Gentile probably on the advice of other "Jesuitical" authorities, already published but now unobtainable are instead the two cut chapters of *Revolt against the Modern World*, absent from the edition of the work currently on the market, printed and reprinted by Edizioni Mediterranee in a critical edition since the late 1990s.

As we know, of Evola's main work, which he deemed a "guide to all others," there are three versions, profoundly different from each other. In making them, the author made radical revisions from time to time, sacrificing pages upon pages, transforming an originally bellicose and metapolitical manifesto into the literary monument of a worldview-his own-so much so that the first edition of 1934, printed by Hoepli, turns out to be in fact *a different text* from the last one, published precisely by Edizioni Mediterranee in '69. Well, if in preparing the "intermediate" edition, published by Bocca in 1951, Evola cassette the appendix *On the Grail* (having already developed the subject in his 1937 *The Mystery of the Grail*), in the transition from the '51 edition to the '69 edition he entirely crossed out the chapter *The Scepter and the Key*, for reasons not as easily identifiable. As two rather significant texts, we have decided to make them available to readers and scholars.

Finally, it is certainly no coincidence that many of these "rediscovered writings" are newspaper articles. Over the past decades, the J. Evola Foundation, but also other publishing houses - in particular, Ar Editions - have produced various anthologies of Evolian articles. Our Lord's publicistic production is indeed endless, having in fact constituted his main source of livelihood in the crucial decades of his life. Especially in the 1930s, the philosopher "made ends meet," as they used to say, as a "foreign correspondent" for newspapers such as *La Vita Italiana* and *Il Regime Fascista* (this is precisely how he is presented in many of the reports he sent to the two editorial offices from the four corners of Europe), an activity that guaranteed him a fixed income, supporting the less substantial one linked to the copyrights of his works.

It is an occupation that, while having obvious pragmatic implications, for yet

another time must in any case and in any case be framed within his "personal equation," at once active and contemplative, oriented toward transcendence but endowed with undeniable activist connotations. Well, to borrow the title of one of his youthful columns in *The Tower* (and *Diorama*), later resurrected in a 1960s publication, if with his works Evola employs the *arc*, which draws on points of reference remote in time and space, that is, the great heritage of the traditional world, it is, on the other hand, the *club* that acts inexhaustibly behind the journalist, who confronts stringent and topical subjects, often engaging in battles against forces greater than himself, which do not spare him counterattacks and ostracism.

An inescapable activity for those who wish to study his work, in short, articulated also in the organization of large collective publishing enterprises. Well before appearing in the Italian cultural world as a book author, Evola is the creator of several magazines (such as *Malombra* and *Alpenrose*), always based on two principles: to accommodate a plurality of addresses, although coagulated around a single *worldview*, and to adopt a European outreach. In the late 1920s he directed *Ur* and then *Krur*, followed soon after by *La Torre*, which had a less speculative and more bellicose slant. At this point, after an "interregnum" that lasted little more than two years, thanks to support of Roberto Farinacci at the end of 1933 he launched yet another column, *Diorama filosofico*, active until 1943 (the last issue would come out a week before the fall of the Regime). But even in the post-World War II period his "journalistic interventionism" would not abandon him; thus, immediately after returning to Italy from Austria, the philosopher would propose the creation of magazines and third pages, embattled and nonconformist - which this time, in a changed context from that of the "previous period" (as he himself is wont to define the pre-1945 years), would have less circulation.

It is precisely for these reasons that it is essential to read, along with the Evolian work "in volume," the journalistic work that is available today thanks to a myriad of anthologies. Some collaborations are still waiting to be collected-and this is one of the work that the J. Evola Foundation is doing and will continue to do in the coming years. In the meantime, we offer readers, in these pages, not only a rare polemical exchange by Evola with the Catholic Francesco Aquilanti from the late 1920s, a period in which it is still impossible to separate philosophy and magic in his work, but the complete collection of his articles that came out in *Domani*, the weekly magazine edited by Enzo Erra on which Evola appeared in virtually every issue, tackling disconcertingly topical issues, always subordinating the *cudgel* of an uncompromising critique, which concedes no discounts to anyone, to the broader horizons drawn from the *arch*.

A.S. - G.S. - L.S.

Wizards, gods, titans: a controversy of the 1920s

By Julius Evola and Francesco Aquilanti

The reader will encounter below two texts of extreme relevance to the understanding and historical contextualization of the Evolian philosophical phase. The first is taken from Francesco Aquilanti's 1927 volume *Certezze*. In these pages, the author, an outstanding Catholic thinker and scholar of the philosophy of law attentive to the speculative debate then underway in neo-idealist circles, presents the *crisis* situation with which culture - in particular, philosophy - had to come to terms in the first decades of the 20th century, recalling, among others, the figures of Carlo Michelstaedter and Otto Braun. The two very young thinkers, to the collapse of the *positive* certainties of modernity centered on the primacy of the *universal*, opposed a kind of *eleatism of practice*, paying with their lives (the former died by suicide at only twenty-three years of age, the latter fell on the battlefields of World War I) for this inane effort to *ethicize the individual*.

Aquilanti alludes, then, to that congeries of thought that Massimo Cacciari would, in later years, call "metaphysics of youth." Such a trend of thought connoted of itself the generation born "around" November 20, 1889, the day Gustav Mahler conducted his First Symphony at the Budapest Philharmonic. It was a speculative and existential experience marked by the *negative* and the rejection of all transcendent reference, matured through the exegesis of Stirner and Nietzsche. Michelstaedter, Braun and the others Aquilanti mentions were induced by the historical-spiritual contingencies to live socratically, privileging the ethical dimension, the decision and the choice that in them, unlike in Kierkegaard, was no longer directed to the religious in the proper sense, but to the *Werk*, to the work that, in such a view, should have realized the reunion of life and thought, finite and infinite. Well, the Catholic writer notes how to the same existential and intellectual tension belonged the author of *Essays on Magical Idealism*, published in 1925.

The second piece of writing was instead published in the July-August 1927 issue of *Il progresso religioso. Rivista del movimento contemporaneo*, edited by Mario Puglisi (one of the periodicals of Italian Protestantism, to which the Roman philosopher collaborated): it is Evola's review of Aquilanti's same book. The pages of the Catholic thinker propose, in synthesis, the *criticalities* detected in Evolian theosis by his adversaries, starting from Ugo Spirito to reach Antimo Negri, who, albeit in different tones, have enacted a "crushing" of magical idealism, leading Evolian positions back to

expression of sterile solipsism and titanism. On the contrary, the Evolian reply contains, *in nuce*, those absolutely essential elements of his speculation, only in recent decades highlighted by the most shrewd exegetes of his philosophy, such as Gian Franco Lami, Roberto Melchionda, Giovanni Damiano, Franco Volpi, Massimo Donà and Romano Gasparotti.

To understand the extraordinary relevance of magical idealism, it is necessary to keep in mind that such a system of thought implies the progressive negation of the empirical individual, in an *iter* of autonomization from the cosal and empowerment of the self. The ego is not, therefore, required to defer to a principle placed outside itself, as the Catholic Aquilanti would have it, but chooses self-determination, an effective *persuasion*. Incidentally, unlike the different and earlier forms of idealism, in Evola the distinction of real ego and abstract transcendental ego is lost. The latter has been defined by idealists in disparate ways: by Hegel as Idea, by Royce as God, by Gentile as pure Act. "It is thus that the Ego, which has in philosophy elevated itself up to a cosmic creator, finds itself by any accident of its little 'surpassed' humanity led back among the infinite contingencies of life, before which it is so *powerless*." The individual of abstract idealism is present to himself only on the theoretical level, of thought, Evola argues (we can indeed reconstruct the internal plots of our thinking and saying), but we cannot say we are self-sufficient in the face of a natural phenomenon, of which at most we grasp the imaginal dimension: "*Formal* or gnoseological sufficiency is opposed by an [...] *intensive* insufficiency." Now, the spiritual and intellectual crisis of the first decades of the twentieth century was, for Evola, traceable to such a contradiction, which was evident in idealism, an advanced form of modern knowledge, which could have been overcome on condition that the ego proved itself capable of taking upon itself its own insufficiency and, "bearing the full weight of it, consist."

It is possible to arrive at the absolute individual by considering the "other" that limits freedom, the datitude of the world, as not necessarily caused, but having in itself a positivity to be made explicit in a process always *in fieri*. Naturally, Evola looks with participatory interest at the Aristotelian doctrine of potency and act. In him, unlike the usual readings of Aristotelianism, act does not exhaust the infinite, metamorphic dimension of *dynamis*, of potency. I and not-I are both involved in an infinite transformative *iter*, always available to *novum*, to *da-being*. By "humanizing" itself, the ego humanizes the world. Thus, Evolian philosophy presupposes the resolution of logical and ontological dichotomies, including the one in question of Ego and non-ego, existence and essence, error and truth, in a *mediation*, in a process. These are merely quantitative differentiations, not qualitative ones, such as the one that

"distinguishes" the possible (always *in fieri*) from the real, the actualized, precisely because the "real" is not Other than the ego.

Given these premises, it is inevitable, in order not to follow the escape routes of other idealisms in the theistic God substitutes, to place the ego not "fixed once and for all in certain capacities, but as an infinite power of development, and to affirm that absolute knowing has as a condition the actual extension of sufficient activity of the ego over all that world, which is its world." In that case, absolute knowing is power. In fact, "I can say I am absolutely certain only of those things of which I have the principle and causes within me, as unconditioned freedom." The whole of nature, the cosmos, "rests" on the "I. In this statement, most exegetes, like Aquilanti, have read a clear profession of titanic solipsism. Actually, the identity of ego and world, the erasure of the otherness of the latter, can be read in a "classical" and/or Brunian key. A single principle animates entities, including man, *dynamis*, which gives rise to *physis* as *mixis*, an eternal succession of passages from potency to act, never definitively concluded, not even in man, exposed to the hyperbolic *novum* of Dionysian potency.

The *magical* dimension, open to the *impossible* of our knowing, allows for a new reading of the world. In fact, Evola clarifies, "there are neither material nor spiritual things, but rather a way, material or spiritual, of experiencing things, which in themselves are neither material nor spiritual." Moreover, keep in mind that for Evola the action of desire, "rhetoric," aimed at the realization of ends through the correlation of consciousness, proper to the "titan," is impure and powerless. Pleasure, the useful, should not be the motives of action, on the contrary! They are "the flower and creation of it," a consequence of its arising from a free and powerful choice, equal to that of Duns Scotus' God. Thus, the philosopher points out, "the spirit is nothing but the infinite energy that reasserts itself over all those forms in which it coagulates and determines its power, it is nothing but the Heraclitean *pûr*, the creative and dissolving blaze."

The titanic, solipsistic checkmate is not Evola's. His *action*, as Aquilanti himself points out, is not the *action* of the modern subject. This is shown, clarity, by the third test of which the philosopher says, that of *love*: "A deeper negation of self, which is the existence *in* itself of a thing, v. d. the thing as the object of unconditional love." The individual will only be able to become conformed to his own *absoluteness* by coming out of himself, in fact denying himself, "and to feel inwardly and productively everything that was previously opposed to him as an external world."

So much for titanism! Evola's absolute individual denies himself and meets the *potestates* of cosmos, as happened to the Sapients. And the denial of

modern subjectivity arising from "experiencing" the *immanent transcendence of dynamis*. Critics of Evolian philosophy have not understood this, not even Aquilanti, whose exegesis of Evola is not prejudicially critical but hinges on a heteronomous worldview, unable to read *physis* as the only transcendence that truly overpowers us. The two writings that follow allow the reader to enter into the living things of that debate and grasp the relevance of magical idealism.

John Sessa

To understand an epoch, it is necessary to reflect seriously on the way of thinking of its most representative men. There is between the ideology of the crowd and that of the geniuses a mysterious and profound correspondence.

We are at a turning point in the history of civilization: something dark and powerful is about to be born. The old world has collapsed: the outlines of the new are barely visible. It is significant and almost rises to symbolic value that the most original and characteristic thinkers are all young, some indeed, like Evola, very young, others already broken by the icy breath of death or at war, like Braun, or fierce against self, like Michelstaedter.

Maturity is the age of the limit: they ignore the limit, they theorize the vortex, the dynamism, the perpetual flow. They are Heraclitean: their mysticism no longer inebriates with heavenly visions, it adheres to the earth, seeks to grasp its tragic and suggestive soul. The creed of these young people could be summed up, in my opinion, in one word: *titanism*. The expression is taken from Braun: "Realize the God in you."

As can be seen, this school is the antithesis of Christianity: dedication the one, pride the other, the one as powerful as water which cannot be resisted and envelops everything with itself, the other as arduous as fire, aspires to the supreme heights, and meets with emptiness.

Yet in these writers there is a burning ardor of spiritual life, there is a very high sense of God. They blaspheme him and they worship him: aberrant propositions alternate with lucid and sublime propositions, like speeches angels.

Let us try to orient ourselves. starting point is idealism; it is simply Kant.

The shadow cast by the loner of Königsberg is still lofty over the world, hence an intimate persuasion of mine that a true value system cannot be reconstructed except by overcoming the lofty but nefarious doctrine of the Nordic thinker. The center of reality is not outside us, but in us: science becomes a function *lo*: Einstein, Riemann, Lobačevsky ended up demolishing the

so-called eternal truths of Euclid and Newton: nothing resists the dissolving force of their analyses.

It seems that vulgar, sparkling, full, poetic knowledge sometimes even prevails over scientific knowledge, naked, abstract, remote from life. Idealism is the orgy of thought, which has become with Fichte and Schelling a creator: history for Hegel has no more secrets, it is the rational that has become real.

But one does not live by thought alone: cold light is preferred to warm light: Gentile's transcendent ego has the abysmal depth of caves. Everything and nothing at once includes in itself. The revision begins at this point: recent thinkers have realized that the extreme thirst for the concrete, which animates idealism, has remained unquenched. The universal, says Hamelin, is the poorest degree of reality: everything tends toward the individual with ever fuller development. The ethical problem is the grave of idealism: after all, it is ethics that best evaluates systems.

Metaphysically, it is possible to exchange negative signs for positive ones, but life has ironclad demands, which do not lend themselves to compass games. The new metaphysics therefore are ethically based: this is also the attempt to overcome idealism by a young philosopher of ours, Enrico Castelli, expressed in a lucid little book, published by Signorelli, *Philosophy of Life*.

One has today what I would say is a very intense, concentrated view of life. Obstacles are no longer tolerated: the world is a creation of the ego, and not of the ego as thought, but of the ego as will. Art gives us the suggestive cue to understand this complicated position.

The old great masters of mankind made their glory consist in oblivion, in allowing themselves to be almost absorbed by the poetic flame, which stirred them: Aeschylus, Sophocles, Dante, identified themselves with the world they represented.

Today, on the other hand, the "I" crazes in art: Chekhov, Andreev, Pirandello entrust the spectator with the most difficult and lofty part in their comedies; in France the Theatre of Silence achieves great success; nothing is unfolded, everything is hinted at; cerebralism triumphs; art is no longer a gift of grace, but a laborious construction of thought. The world of art, like the world of mathematics in Vico, attracts us greatly because it is decomposable into planes and lines, diaphanous, transparent.

One wants to break down through the concept of power the spirit-independent nature: to make it also our own projection. Idealism is no longer actualistic, that is, resolving itself in the act of thought, but magical, as Evola expresses himself: now what characterizes the magician before the philosopher is that the magician is invested with power over reality. Regardless of the particulars peculiar to each conception, Evola, Hamelin, Braun, Michelstaedter, Keyserling, to whom he refers

the "School of Wisdom," move on the same plane. Their merit is that they have accentuated, indeed exasperated, the problem individuality.

In an obscure but highly thoughtful book by Evola, a strange theory around the "construction of immortality" is boldly unfolded. What is valuable and exact about it is the assertion that Gentile's abstract, ideal immortality does not satisfy us, does not interest us: what is pressing is that the ego, our Ego, with its experiences and with its consciousness, conquers death.

Immortality therefore would be the conquest of a chosen few, of those who have become accustomed in the pilgrimage of the earth to free themselves from the senses. Other souls would be purified as they went along, through the crucible of successive rebirths. I think one really does not have to go back to Pythagoras or Plato's myths to trace such an insidiously aristocratic theory.

Immortality is proper to all souls, it is in the essence of the soul, but it is not therefore Christianly dependent on us to achieve true joyful immortality. So likewise, the doctrine of the progressive liberation of our bodies from the bondage of the senses, the enhancement of the activity of the spirit in the face of the passivity of matter, can be part of the Catholic tradition.

The Pauline body is a garment of glory: the body is a temple of the spirit; hence high and worthy moral precepts follow, such as that of the superiority of chastity over conjugality, chastity which is an indication of self-sufficiency. But in all this there is really nothing magical, much that is traditional, despite the novelty of the expression.

Where the great dream turns into delirium is when Evola, dominated by the idea of autarky, wanting to make man the creator of the world, repeats Fichte's aberrant sacrilegious program to the disciples, "Today we will create God," and strives, with fine but fatuous analysis, to demolish, as he says, all the supports, all the foundations, on which life is founded.

There have in this part quick and interesting references to experience and catharsis of the mystics, but we cannot indulge in such inquiries; and we reprove them instead recisively when we connect them to the end they aim at, which is Stirnerian and solipsistic. The world, the other selves, have dissolved, all of them: all that remains is the creating self, locked in a gloomy vortex, without relations or healthy dependencies. Already Pirandello's characters had accustomed us to these catastrophes, these collapses of humanity's spiritual foundations. Here the artistic process has become a philosophical process.

There is, however, in the background an attempt at mystical overcoming. The denial in the name of my spirit of all spirits is too strong: if everything returns to the One and from the One derives, will not the spirits be forms and modes of the central One? Do you feel

Plotinus and Master Eckhart. But where then is the exaltation of individuality, if the individual is destined to mystically dissolve into the whole?

In Keyserling the sense of freedom is most vivid. The two worlds of nature and spirit are sharply contrasted: the Knower is the one who rules things from within, and is thus lord of them. Remember Emerson and Carlyle. Matter is an opaque letter; spirit is its vibrant soul. When we understand the world, it becomes the instrument of our freedom.

Universals fall apart before the absolute assertion of the Titan; there is only the arbitrariness of man turned into god; the old God for Braun is a puppet of the imagination. Mysticism descends from heaven to earth: each of us should be lord of our passions in order to curb or unleash them in due time (a contradictory passionality because it is logically cold).

Evola adds, "No feeling, no pity, no generosity," the Autarch must live without support. We are, as the shrewd reader warns, on the verge of lucid madness. It is the extreme end point of modernity: activism, dynamism, energy theories fatally disgorge here.

But the Titan instead must kneel, the Titan must acknowledge God. He has misunderstood: he still believes in the Jewish God, he has not understood that God is Love, and that to serve Love, supreme Love, is to be lords in dependence. Self-sufficiency does not mean taking refuge in a gloomy cult of the ego like Michelstaedter, who instead declared himself insufficient in the face of life's arduous trials, trials that must be daily, with invincible consciousness, overcome. The universal is not a shadow play; it is the means by which the individual is purified and uplifted. We must dispense with the supports of the world, but this means redeeming ourselves from the bondage of things, loving them not for our demanding selfishness, but for what in themselves they are worth, for what in themselves they are.

The Titan, like Prometheus, is bound to the cliff: only Love will be able to untie him: then he will no longer be like the Fairy Morgana, magnificent but illusory, then his voice will be the voice of reality all around and, if Genius, he will convert the world, like the Hebrew Prophets, into a fiery tongue, hailing God.

Francesco Aquilanti

The work, which we point out here, comprises a group of lucid and valuable essays on contemporary currents, personalities and doctrines, with special emphasis on what concerns the spiritual and religious problem. The rare gifts of open and sympathetic understanding, loyalty, nobility and moral elevation, exquisite feeling connected with a lively sense of inner and supermundane values that a lyrical style

and effective, enacts in rapid synthesis, these qualities that, far from being alone, we already admired in Aquilanti the writer and orator, and which made him so sympathetically known in Roman intellectual circles, in this new work receive irrefutable confirmation.

There are many pages that emanate a sense of strength and light. However - we would be about to say - more because of a strange and indefinable power of the writer, than because of the theses advocated, to apply to which the title of "certainties," seems to us somewhat risky, and by "certainty" we mean the spontaneous adherence of feeling, the appeasement of common sense, the conformity to what traditional psychic habits ànno imprinted in us, there is no doubt that the work of Our Lord - and to this he manifestly tends - is saturated with "certainties." Senonché we believe that the philosophy and consciousness of higher beings begin with the power to impose silence on all this, and with the effort to discover, reconstruct and verify with a cold eye the subterranean genesis and foundation of that natural evidence, with respect to which we are passive, which imposes itself on us as a pure fact. But then the reservations that could be made to the A. would multiply with every page.

Often we see the A. becoming almost fascinated by the liveliest and most varied contemporary trends, following them, identifying with them to point of lyrically and sympathetically giving them soul - but, all of a sudden, here he reacts and the appeal to "evidence" returns, almost as if out of a sense of danger. Which "evidence" is identified, at a remove, with the Catholic view of life nuanced in some cases in Franciscan tones, in others in "heroic" tones; but which in any case, on the basis of a need for fixed points in "other," for human consensus, for communication, we very much fear betrays the secret key to so many of today's "comebacks": that is, a sense of mistrust and release of creative forces, a need to lean back. Of course, believing that the Good, the True and the Just are not arbitrary statues but absolute values, believing that there is a providence in the world, believing that we are not alone and that Love is the deepest law of things-believing all of this soothes, comforts, distracts many. The evil, however, is that on one principle the fact that it is good for men's feelings is by no means a guarantee of its validity; and, secondly, that there may be beings who can dispense with tranquilizations, consolations, and distractions and, ceasing to believe, see things as they are, and operate coldly and manfully in consequence. Prof. Del Vecchio, in a preface nod, precisely points out to the A. that ethics, e.g., is entirely unrelated to the quistion of whether or not to accept idealism, a quistion that must be resolved in purely theoretical and gnoseological terms. This fair point could extend to many other condemnations, or glorifications, of the A.

Transporting them into a technical order, we believe, is not even their intention. More than anything else, they tend to delineate, enliven and contrast spiritual positions. In this area, however, we can detect some one-sidedness, which is useful for the needs of games of effect, but not so much for the purposes of objectivity. We find disliked, e.g., the A.'s adherence to the tendency so prevalent today to consider Christianity without question as the synthesis and exclusive repository of the highest spiritual values. Effective, on the other hand, is the critique of the activist and Faustian fever, of the struggling, tragic, worried, greedy sense of existence that pervades modern work, made up of machines, gold and paltry selfishness; in what, in this area, he denies, the A. finds us entirely agreeable and as much as dissenting with regard to what he asserts as the antidote and solution to this evil.

Having then done us the honor of also considering the personal doctrines of the writer of these lines, we deem it necessary to clarify the points of contention, even though in so doing we depart from the lines of the program and ideas advocated by this periodical.

We fear, therefore, that lyricism has distorted things a bit for the A. in leading him to frame us against the rather tragic and *vieux jeu* backdrop of titanism, the doctrine of "God-killers and pale egoarchs." What only is certain is that we believe that those who have truly gone through the crisis of modern consciousness (to which the author himself acknowledges a certain dialectical sincerity) and hold firm, cannot return to any form of Christianity. The writer of these lines believes that the religious sense of the world in us moderns no longer arouses any resonance and, truly, looks with wonder and curiosity at those who are still capable of it.

We believe that the future (if future there is to be and not catastrophe) for the West, will be of a true liberated race, superior (and here we agree with the A.) to the law of matter as well as to that of gold, desire and selfishness; of a calm race, returning to the purity of a state of active indifference, of absolute practicality, untethered from purposes, reasons, values and feelings; of a loyal, simple, military, positive race. Perhaps major and perhaps minor: individuals against individuals and individuals alongside individuals, without any providential or theological background. God will simply be the greatest of powers, whom one can obey and against whom one can fight, but whom one looks up to in every case, without Christian fear or Semitic envy. Acts of absolute generosity and absolute cruelty -- to sacrifice, to give or to sacrifice -- in a pure, passionless way. Let the A. be sure that we take on many of his instances, but there where he thinks he reconciles the views of sobriety, strength, calmness, lucid selfhood, hierarchical superiority, venial, as he puts it,

not from above by privilege, but by natural selection of competition (p. 73), that is, the pagan views, not the Franciscan Christian views, contaminated, more or less, with sentimentality, with the needs of the soul, with equality of will, to huddle together and communicate out of mutual insufficiency and identical fear of loneliness and silence, when he attempts this conciliation, we the A. can no longer follow him, and we regret it: for this conciliation is not possible, and every bridge between these two worlds, between which the modern age is bound to decide, is a compromise.

Julius Evola

On apparitions and the magical meaning of baptism

by Julius Evola

The discovery in the Historical Archives of the Italian *Encyclopedia* of two headwords prepared by Julius Evola for the *Encyclopedia* did not surprise me. I had always had the conviction that the Roman philosopher's collaboration with Treccani had, in fact, gone far beyond the *Atanòr* "entry" and the unsigned ones (*Smaragdina Tavola* and *Pietra Filosofale*), which were in any case of uncertain attribution. In a letter to Giovanni Gentile, Evola reported that he had delivered "to his friend Spirit" the "voices" within his competence, thus speaking of "voices" in the plural. And not at random.

The headwords presented here, which were not published by Gentile's decision, who suppressed them, allow us to shed light on the complex web of spiritual and cultural influences that affected the formation and worldview of the traditionalist philosopher. This is evident from both the citations in the text and the bibliography at the end. The author ranges from the classical sources of the Greco-Roman world (Pindar, Aeschylus, Heraclitus, Plutarch, Plotinus) to the biblical and traditions, from Mahayana Buddhism to Indian esotericism-considering, in particular, Tantrism-to Chinese Taoism.

I call the reader's attention to a few points in particular. In distinguishing between "subjective," "semi-subjective" and "objective" apparitions, and in dwelling, in particular, on the second type, Evola writes: "From the practical point of view, of one who sets out on this experience by a conscious method, the difference of the apparitions of the second type from those of the first, is based on the attainment a state of mental "Emptiness" (the *çunya* of Yoga) and intense "asceticism" that neutralizes all those elements that would act in the imagination."

Therefore, the spiritual orientation and the rigorously experimental approach of the Author is immediately clear: conscious, active orientation, facing the spiritual entities with which one has a direct relationship, a dominating attitude, based on conscious presence, far from any mystical and dualistic inclination but also from any form of mediumistic passivity. It is the "solar" orientation, assuming the Sun as the physical symbol of the spiritual Sun-which the philosopher Julian Emperor tells us about which Evola expressly recalls-and above all of an inner solarly, according to the traditional conception of man and his constituent elements illustrated by Evola in *The Hermetic Tradition*. Moreover, it is certainly not accidental that the work *Introduction to Magic* has as its subtitle *which Science of the Ego*.

The centrality of conscience as the foundation and prerequisite of a healthy and

positive experience of the supersensible is reiterated when Evola speaks of objective apparitions. In this context, he dwells on the doctrine of the "spiritual body" or "magic body," on the assumption that the ego has towards corporeality the same relationship it has with speech, which may or may not be manifested: "Corporeality [...] takes on the character of an 'apparition'; and we speak men who can appear or disappear at will, [...] always maintaining the centrality of consciousness."

This central theme reappears-as a golden thread that connects and unifies the whole-in the final passage of this lemma, when it speaks of the possibility of the transposition of the consciousness-will core into a higher condition of existence "where bodies are not bodies but groups of forces" and cites Plotinus' world energies (*Enneads*, II, IX, 17). This final expression is very significant, as it introduces the theme of Will, which corroborates consciousness and thus solar orientation.

The influence of Rudolf Steiner's anthroposophical esotericism and, more properly, Spiritual Science as the inner and deeper core of Anthroposophy is evident, so much so that in the bibliography he cites Steiner's *The Initiation* in its original German edition.

Spiritual Science articulates the human being into the three faculties of *thinking*, *feeling* and *willing*, connected to the head, chest and lower limbs respectively. In particular, the prominence of Will emerges clearly in the exercise concentration on the insignificant object, where Will is injected into thought to concentrate it on the entity and thus transform it into "thought-power."

The prominence given to the Will was already present in the esoteric reading of the Mithriac tauromachy, in the essay published in *Ultra* in 1926, and is related to the influence that Steinerian thought had on the Roman philosopher, in his youthful phase, through the mediation of Giovanni Colazza - but also, perhaps, of other anthroposophists, such as Colonna di Cesarò and Arturo Onofri - who was part of the Ur Group in a leading position and whom Evola knew and frequented even earlier, in the years of collaboration with the Independent Theosophical League of Rome, directed by Decio Calvari.

The reference to the Hermetic-alchemical tradition also stands out in this final passage, when he quotes the maxim "dissolving the fixed, fixing the volatile." We are now in the late 1920s (the epistolary relationship with Gentile runs from 1927 to 1929), and Evola in 1930 proposes his text *La tradizione ermetica* to Laterza; he writes to Benedetto Croce, asking for and obtaining his support at Bari publisher. So these are the years when he is delving into the sources of the alchemical tradition, after books on Taoism and Tantrism. After all, the only "entry" he manages to publish in the Enciclopedia Italiana is *Atanòr*.

Appearing in the bibliography-and appearing first-is René Guénon's *L'Erreur Spirite*, fundamental to the critique of Spiritism, which will strongly influence the chapter on the subject of *Mask and Face of Contemporary Spiritualism*, first published by Bocca in 1931.

We are in a phase of Evolian thought in which very different cultural influences coexist, from Guénon to Steiner, which nevertheless persists, if it is true that not only in the first edition but also in the later ones of *Mask and Face* a partially positive judgment on the spiritual orientation persists, experimental and conscious, of Rudolf Steiner, whose "evolutionary deviations" in the view of history Evola nevertheless challenges-it should be pointed out-and rejects the centrality of Christ and the "mystery of Golgotha" that characterize the thought of the founder of Anthroposophy.

Evola's peremptory appeal to traditional doctrines (in particular, where he writes, "For the second type, one must admit the doctrine that the visible world is the externalization of a world of spiritual forces") can be a fruitful key to understanding Giovanni Gentile's decision to suppress the "voice" prepared by Evola.

In his neo-idealistic conception, whereby the world does not exist outside the act of knowing it by the thinking subject, this reading of semisubjective and objective *Apparitions* must have seemed to Gentile too far removed from his worldview.

As for the second item, however, the "body of life" that Evola mentions refers to the conception of the "etheric body" and "astral body" set forth in *The Hermetic Tradition*, within the framework of the conception of the four constituent elements of man (ego, astral body, etheric body, physical) and which we also find in the works of Rudolf Steiner and those of Maximus Scaliger, as well as Giuliano Kremmerz.

This doctrine is, moreover, amply illustrated in the journals *Ur* and *Krur*, and later in *Introduction to magic*.

The "body" of the collective entity refers to the doctrine of the collective psychic entity, that is, the collective "astral," with reference to the forces of the collective psyche. All this relates to the esoteric conception of "magical chains" (to whose headword Evola refers at the end of this "entry"), similarly set forth in *Ur* and *Krur*.

Baptism, in this view, is an act of power due to the Rite, to which an objective and necessitated efficacy is attributed, by virtue of which a bond, deep and invisible, is established between the individual body of life and collective and traditional psychic entity to which the consecration refers. It is noteworthy that the author points out the ambivalence of such an occult link, since in all that

can proceed from the strength of such a collective body unseen influences of both "blessing" and "curse" can come into play.

Here it is necessary to refer to the conception of the ambivalence of the sacred, well known in the history of religions and, in particular, in the works of Mircea Eliade, with reference to ancient civilizations. In such a conception, sacred designates everything outside the ordinary, whether positive or negative, whether beneficent or malefic. In the modern, secularized age, initiation rituals in criminal organizations are an example of the occult and malefic link, in a residual and degenerate form.

Baptism, as a sacrament in the Christian religion, in this magical conception would thus be the religious, exoteric transposition of a very ancient magical rite of initiation to be located in "mystery" type environments dating back not only to the classical world but to archaic cultures. Moreover, there are residual traces of it among so-called "primitive" peoples widely documented in ethnological literature (Frobenius, Levy-Bruhl, Levy-Strauss, etc.).

The delicacy and complexity of this issue, in the cultural and political climate between the late 1920s and the early 1930s, at a historical moment marked by the stipulation of the Lateran Pacts and the Concordat of 1929 between the Italian state and the Catholic Church, may be a fruitful but not exclusive key to Gentile's decision to suppress this lemma.

Stephen Arcella

1. Apparitions

This term can include any manifestation of "figures" that cannot be ascribed to the modes of common perception. Apparitions can be distinguished into: 1) Subjective; 2) Semi-subjective; 3) Objective.

Those of the first two types are manifested through imagination. They occur when - either through a state of spiritual exaltation or intoxication or through a spontaneous dissociation of psychic dynamisms or artificially, by means of hypnotic actions and suitable substances and drugs - the power of the imagination remains isolated from the bodily senses, so as to directly receive or translate into sensible images certain impressions. When these come from the (often subconscious) purely subjective content of the individual psyche, we have the first type of "apparitions": identical in meaning and determination to that of dreams.

Moreover, many apparitions of divine or demonic figures, which occurred in states of ecstasy or intense emotion of mystics and devotees who had made them the object of powerful mono-ideas, must also be traced to this class.

For the second type, we must admit the doctrine, according to which the visible world is the externalization of a world of spiritual forces. These, under given circumstances, instead of manifesting themselves to the bodily senses so as to produce the common representation of things, are thought to be able to act directly in the imagination, in which then again sensible symbolic figures are formed, which, however, accepting the premises, would only in part be said to be subjective.

Traditional personifications of natural forces into "entities," "gods," "genies," "elements," etc., could, in connection with this, have more than just a mythological basis. From the practical point of view, of those who embark on this experience with a conscious method, the difference of the apparitions of the second type from those of the first, is based on the attainment of a state of mental "Emptiness" (the *cûnya* of Yoga) and intense "asceticism" that would neutralize all those personal elements that would act in the imagination, altering the images that could be produced by real extra-subjective influences. A fairly widespread idea in antiquity is that such experiences can easily occur in the state of natural detachment that one has in sleep: whence, with reference to sacred visions and apparitions, it was said that when the eyes of the body close, those of the soul open (cf. Pindar, fr. 131; Aeschylus, fr. 104-105, also Heraclitus, fr. 24 and 75, Diels; etc.).

Consider also that not only forces whose correspondence is on the physical plane can appear; manifestations can be given of forces whose nature is very varied and only "psychic," especially of those dominant in the Far East, "wandering influences."

The third type of apparitions, which we have called "objective," more directly ties in with the doctrine of invisible powers existing behind the visible and corporeal and capable of manifesting themselves not only in figures of the imagination but also materializing before the physical senses. This can be provoked by the magical art, by means of special substances, fumes, perfumes, etc., which form an environment capable of "condensing," of offering an ephemeral but also visible body to the forces that are evoked, or it can be something that takes place in stages such as those of mediumistic trances, where a human being is himself providing, with his dissociated vital and "fluidic" dynamisms, the matter for the apparition (ectoplasms).

Other cases such as those of spontaneous apparitions of *maisons hantées*, etc., obey laws and meanings that are too varied and complicated to be reported here and which, moreover, are rarely examined within magical studies themselves.

Entering the order of ideas of doctrines such as those of docetism, alchemical hermeticism, Mahâyânic Buddhism, Taoism, etc., one encounters the idea of "apparitions" having a permanent or quasi-permanent character, and indiscernible from the real; it is the theory of the "spiritual body," "magic body," or "body of freedom."

The assumption is that the same free relationship that the ego has, e.g., with speech, which may or may not be manifested by him, and this or that—that such a relationship, higher beings, or men who have become higher beings, can establish with all the elements that constitute corporeality. This, then, takes on the character of an "apparition"; and we speak of men who can appear or disappear at will (in Taoism we know *s'inhzai*, which is disappearance without residue—from cf. with the *icchā-mṛtyu* = death at will, of Hindu esotericism, especially Tantric: the biblical tradition has themes of the same concept in figures such as Elijah and Enoch, who were "abducted" so that their bodies could no longer be found); who can take this or that body, and even change it (this is the practice, e.g., of the *of the phouva* of Tibetan magic), always maintaining the centrality of consciousness.

Characteristic is the doctrine of *the nirvana-mahānga*, a magical body that the Mahâyânic Buddha sheathes to manifest himself variously in space and time, according to his mission of universal liberation.

Taoism identifies such a body as the result of a kind of quintessentiation and subtilization to be operated on the same elements as the physical body. Alchemical hermeticism equally views it as the reunion of body and spirit in an inseparable simplicity achieved by corporatizing the spirit and spiritualizing the body: "dissolving the fixed, fixing the volatile." The reality of these and similar possibilities is based on the admission of a plane or stage or condition existence, where bodies are not bodies but groups of forces (Plotinus' "world of energies," *Enn.* II, IX, 17) and of the effectuality of the transposition of the consciousness-will core into it.

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UR, 1927, no. 7-8; *The Tibetan Book of the Dead*, transl. W. Dauva Samdup, London 1929; C. Puini, *Daoism*, Lanciano 1922.

See: Docetism / Evocation / Magic Mirror / Ubiquity.

Reference of: Apparent (Body).

Reference in: Bodies.

2. *Baptism (Magical Interpretation of)*

According to this interpretation, Baptism would be an act of power determined by the objective and necessitating action attributed to the "rite," conducted under the necessary material and spiritual conditions, by which the "body of life" of the one undergoing it comes to be placed in relation and magically conjoined to the "body" of the collective and traditional entity, to which the consecration refers: so much so as to be part of it, willingly or unwillingly, and to be involved in it by virtue of unseen laws, in all that with regard to "spiritual influences"-both of "blessing" and of "curse"-may proceed from the force that constitutes such an entity.

See: Magic chains.

The scepter and the key

by Julius Evola

The following is the full text of the ninth chapter of the first part of *Revolt against the Modern World*, as it appeared in the second edition of the text (Bocca, Milan 1951). To the deletion of this chapter (already present in Hoepli's first edition of 1934, but enriched with new elements in the second) in the third edition of 1969, published by Edizioni Mediterranee, Roberto Melchionda devoted a paragraph (*The case of "The Scepter and the Key"*) of his useful essay on *The Three Editions of Revolt*, hosted in the new 1998 edition, also edited for Edizioni Mediterranee by Gianfranco de Turris.

Although removed by the author himself in the third *Revolt*, *The Scepter and the Key* remains a highly significant writing from an esoteric and esoteric-political point of view, so much so that it did not escape Piero Di Vona's attention. The only two republications prior to the present were from the journal *La Cittadella*, where it appeared in both its first series (a. XIII, no. 55, January-March 1998) and its second (special issue *Julius Evola thirty years later*, a. IV, no. 14-15-16, April-December 2004, p. 255-263).

Sandro Consolato

Closing this order of considerations will be a mention about the symbolism of Janus, who is one of the figurations of divine kingship, while he is at the same time the god of "beginnings" and, in an eminent sense, of initiation, by virtue of a convergence of meanings, which by now will be clear to everyone.

Janus is given by tradition as the first king of Italy who, together with Saturn-Kronos descended into Latium, would reign in the Golden Age. Virgil connects Latium to *latere*, that is, to the idea of an occult residence. According to Hesiod, the immortal lineage of the Golden Age, of which Saturn was the king, would have passed over to rule men invisibly; hence the tradition of the common reign of Saturn - *latens deus* - and Janus is, after all, but a symbol for a type of kingship, a reflection of the occult, universal sovereignty.

Janus was generally figured with two faces-that is, he had two aspects, to be found in his two keys, one golden and the other silver. In place of the golden key is sometimes found the scepter; while in later symbolism applied directly to royal or imperial function, one has the scepter and, at the

place of the other key, a sphere, symbol of the "world" (in Rome, surmounted by a winged "Victory," in the Christian period, by a cross). But in ancient symbolism the two keys were referred to the "gate of heaven" and the "gate of hells," i.e., to the two aforementioned paths, and yet also to the great and the small Mysteries, destined, in the ancient idea, to put one in contact, respectively, with the forces of the overworld and those of "nature," with the "Olympian" principle and "chthonic" principle. In King Janus, therefore, the two possibilities were conjoined: he can value us as the type of one who can evoke the telluric, vital and natural powers (silver or lunar key, sphere of the "world") but also lord them supernaturally (golden and solar key, the scepter, the "Victory" or "cross" surmounting the world). Tradition, passed into religious form in Catholicism, will speak of the dual pontifical power of "binding and unbinding," one possible interpretation of which is precisely binding lower element and, on the other, liberating, unbinding *the janua coeli*. The possibility of returning the dominated force to a free state is hinted at by the fact, that in ancient Roman times the temple of Janus was open only in time of war, to the bursting out against the enemy of the demon that the power of the god, in peace, held back, this, according to the interpretation of the predominant tradition. But, not to stray from direct royal references, for further correspondence with the symbolism of Janus we can refer to the Egyptian ruler. The two symbols of Janus visibly correspond to the two attributes "strength-life" (key) and "stability" (scepter) already considered for it. Another of his main titles was "ruler of the two lands" or "of the North and the South" or "Lord of the two crowns" - *nebti*. The two lands or dominions in that tradition are expressions encompassing real senses and, simultaneously, spiritual analogical transpositions. The two lands, North and South, Upper and Lower Egypt, simultaneously counted as the regions of Set and Gold; and Set is the infernal, demonic force, the one that tore Osiris apart and nearest equivalent of which is the animal that in the little-remembered Hellenic symbol corrodes the rope of Oknos; Gold, is the resurrected and victorious Osiris. A key moment in the royal ritual, moreover, was when the "reunion of the two lands" - *sam Tau* - was accomplished. It was then proclaimed, "The South is united with the North" or "Heaven is united with earth," and the king assumed both the red crown of the North and white crown of the South. It is, this, a different expression of the meaning contained in the above-mentioned symbolism of two-faced Janus: synthesis of the chthonic-vital primordial force and the principle that transcends and dominates this force by determining the unity of the two powers.

Moreover, in the transposition of this function of kingship to the concrete order mentioned just above, in the traditional ruler one must recognize the one who, instead of being a mere and fallen manifestation of it, personifies

fully the totematic force (whence so many transpositions even to solar kings of totematic symbols and attributes, more than likely comfort absurd interpretations and mislead those without the proper doctrinal basis), however, by changing its polarity and giving it a new center.

Deprived of *dæmon* because he became to himself his own *dæmon*, having removed the boundary between "I" and genius and therefore between mortal life and everlasting life, the king was immortal individually: with respect to individuals he represented the very function of that "individuating individual" that each of them could only realize as the "other" of his own Ego, and thus stood to them literally in the relation of "act" to "potency," so that in the Inca tradition it was conceived that only the solar king is and lives in an eminent sense; the others, being almost no more than apparitions, than his *shadows*; as individuals are with respect to the totem. But, in him, this unique and profound principle together with personification - remember the transition from the "fortune" of a given city to "royal fortune," whence the objective sense of the saying: *οπου αν ο βασιλευς η, εκει ρωμη*, "where the emperor is, there is Rome" - had undergone transformation. For this reason, in traditions, such as precisely that of Rome, the Emperor could assume, in addition to the title of *aeternitas*, *sacratissimus*, *invictus* or *victor*, that of *salus generis humani* - *τω σωτηρι της οικουμενης*: in his "victory" he was not only the "life," but also the "health" of all life. Even more characteristic expressions-once it has been said of the "double"-are those of Egyptian inscriptions, where the supernatural power of "strength-life-stability" is referred to the king "to that he is at *the* head of all *living doubles*, *he and his double*, as king of the South and the North, on the throne of Gold, eternally as the sun." The expression "living doubles" or "doubles of the living" here may in fact also have that special sense, whereby the immortals, par excellence, traditionally were often called "the Living," in opposition to the others, the "dead." One can thus think of occult immortalizing influence radiating from the transformed and "osirified" double of the ruler into those of the subjects. Conceived as "the one who is eminently," in the Indo-Aryan tradition the king indeed appeared to be the one who "places in beings the fluid of life, the force." Not only that: still according to Egyptian tradition, the king was the one who by his "virtue" can eminently give "nourishment" to the dead who have become gods, that is, he can confirm and develop the supernatural influences of the primordial heroes, who upheld individual family traditions and propitiated individuals for the *post-mortem* the path of immortality. Thus every family cult in Egypt was polarized around the ruler; and there came as a consequence precisely the idea, that the king already to the living, directly, could give the gift of a life removed from death. It has already been mentioned that not different was the origin, in Egypt, and also among the Incas, of a caste of "worshippers" to the king, precisely because of such mystical participation.

With this is simultaneously clarified that mysterious "virtue" - *tea* - whose mode is "acting-without-acting," which the Far Eastern tradition referred to the ruler. If the totem or genie or demon is the strain of deep forces - today we would say: subliminal-which from behind the scenes of consciousness direct most of the intentions, thoughts, passions and thus also the actions individuals, it is understood that to the extent that the Chief truly and supernaturally embodied and dominated the entire totem energy at one point, having science and power over the various orders of subtle causes attached to it - for that very reason he was conjoined from "within," occultly, with the life of each individual and with what in the broadest sense, even without referring to the *post-mortem*, may be called the "destiny" of it. And just as a color infused into a spring passes on to spread throughout the waters, so it may be thought that in this way the behavior of the Chief, through the ways of the collective unconscious, could actually affect the whole of individuals, so much so as to present itself as the actual cause both of a given social *ethos* and of happenings concerning the kingdom as a whole.

Of past, it could be noted that the moderns, who discovered "psychoanalysis" and "subconsciousness" with the delay of a couple of millennia compared to traditional knowledge, might not even see a closed book in all this at all, if they put aside all their non-senses about the "libido," the "primordial horde," and the "superego." They have begun to have an inkling of the dark forces and ancestral complexes active behind ordinary consciousness and all that such forces can in ordinary life and even in so-called "crowd states." Thus it might not be difficult for them to admit even the possibility of determining, in that same "subliminal" zone, influences of a different, higher kind-although in a civilization, such as the present one, because of the total absence of any true Leader and the truncated relationship with metaphysical reality, such a possibility remains entirely problematic. On the other hand, one would have to be able to recognize in the power of suggestion and animation of certain Chiefs everything that cannot be explained "psychologically" or even psychoanalytically, which implies a quite different order of forces and laws than those that fall in the light of an awareness limited to such an irrelevant part of man's integral being as is the awareness of man today. However, the subtle but nevertheless substantial difference existing between the natural prestige of an anointed prince, and a Napoleonic leader-people or condottiere in their "tellurism," is to be traced to the plan mentioned and has been felt until relatively recent times.

On the Grail

by Julius Evola

In *The Way of the Cinnabar* (1963) Julius Evola devotes a single chapter to *Revolt Against the Modern World* and *The Mystery of the Grail and the Ghibelline Tradition of Empire*, the first editions of which came out in 1934 and 1938, respectively. Speaking of the second book, he writes, "It took shape as the development of an appendix to the first edition of *Revolt*. The book sets forth a research intended to demonstrate the presence, within the European Middle Ages, of a vein of spirituality referring precisely to the primordial tradition in its royal aspect, the corresponding ideas having been expressed mainly through the symbolism of chivalric literature, as well as of figures, myths and sagas of the 'imperial cycle.'" Indeed, that appendix (*On the Grail*), not included in later editions and reproduced here, contains *in nuce* some of the fundamental theses set forth in the book a few years later: the traditional character (in the sense understood by him and Guénon) of the myth, its "heroic-solar" and "royal" nature, its essentially non-Christian character, the central role played in it by Nordic symbols and mythology (Celtic and Norse traditions), and the severe critique of Wagner's modern rewriting. But the birth of *The Mystery of the Grail* from this rib detached *from Revolt* also helps to understand the contingent reasons that fostered it and inspired some of its central ideas. Indeed, Evola explains a little later, again in *The Way*: "It seemed to me possible to relate that essential aspect of the saga [the chivalrous and warrior aspect] also to a precise historical situationality, to that of the European imperial Middle Ages, so much so as to see in the theme mentioned the symbolic expression of the hope and will of high Ghibellinism, in relation to its attempt to revive, reorganize and unify the West under the sign of a sacred imperality, of what some political theologians called the 'royal religion of Melchizedek.'" He adds:

"In this historical aspect, the Grail book complemented what I had laid out in summary in the chapter on the Middle Ages in *Revolt*."

The relationship between these considerations and the historical situation of those years, which had given Evola hope - albeit with grave doubts - of the possibility of a restoration of those warrior and imperial ideals, despite the distortions and political perversions he repeatedly denounced in the political movements that referred to these ideas, is evident: so much so that the pages on the Grail in *The Way of the Cinnabar* constitute a kind of interlude between those devoted to *Revolt* and the next chapter devoted to his *Action in Germany*, that is, to the book's fortunes in Germany, his activities there and his relations with certain

characters of the German Right. Indeed, before addressing the topic, he writes: "In this context, it is worth mentioning again actual meaning of my activity in Italy and Germany alongside the Right-wing movements until the Second World War."

But, in fact, *The Mystery of the Grail* is far more than a development of *Revolt's* appendix. The 1938 book is based on a vast knowledge, exceptional for its time, of the sources of the legend-even minor ones, especially in the Germanic sphere-and of the related historical and critical bibliography. The writing *On the Grail*, on the other hand, is nothing more than a commentary on some of the symbols and motifs contained in a kind of modern compilation of the myth contained in the volume *Le secret de la chevalerie* (1928) by the French occultist Victor-Émile Michelet and summarized in his studies on the Grail also by René Guénon. It is partly based on authentic medieval sources, but it also contains narrative elements and developments that are either unaccounted for in them or constitute free reworkings of them. Indeed, in the notes to the 1934 appendix, no medieval text is cited but, as far as the Grail legend is concerned, only Michelet and Guénon. It is true that the symbols and motifs considered here (the fall of Lucifer, the Grail as Luciferian stone and as emerald, Mount Meru, and others) are then extensively studied in *The Mystery of the Grail*. But in the book he always refers directly to medieval novels, the texts of which are quoted extensively (often in the original language as well). Michelet, the only source in the appendix *On the Grail*, is never mentioned except in regard to the Grail as a vase carved from an emerald and the legend concerning its possession by Adam in Paradise and its finding by Seth after the expulsion of the first man.

Indeed, Evola was unable to find any medieval accounts containing these data and resigned himself to citing, only in this instance throughout the book, Michelet's compilation. One must conclude from this that, at the chronological height of *Revolt Against the Modern World*, he was still only familiar with what can be called the "occult" sources of the Grail legend, those on Guénon's essays are also largely based: the writing *On the Grail* is valuable because it enlightens us about the historical and metaphysical reasons Evola's interest in the legend of the Sacred Vessel, but it still lacks the erudition and hermeneutical depth that still make *The Mystery of the Grail* one of the most important studies on the subject today, despite some questionable theses.

Francis Zambon

In connection with what we said about the Grail as the "soul" of Ghibelline chivalry, it is also worth mentioning a different redaction of the legend, besides

The one already reported. According to that redaction, at the fall of Lucifer an emerald that stood as a diadem on his forehead would fall to earth. This emerald, cut according to one hundred and forty-four facets in the form of a cup, constituted the Grail. It belonged to Adam in the earthly paradise, where it still remained when Adam was banished. It was obtained again by Seth, who was able to bring it back to earth after remaining in paradise for forty years.

Later the Grail reappears in Roman hands, in the hands of Pontius Pilate, who grants it to a knight, Joseph of Arimathea, in return for his services to the representative of imperial authority. After collecting the blood of Jesus, the Grail is brought by Joseph of Arimathea to Britain, and for it and its knights is built the "adventurous castle" and an order, later presided over by King Arthur.

Three components are present in this legend: an element of remote origin, in a biblical adaptation; a further Christian adaptation, with a sense almost of interpolation; and a third element that brings back to life similarly remote, pre-Christian, extrasemitic Nordic-Celtic traditions.

1) Fall of Lucifer. This is a variation of the theme of aborted "heroic" attempts-which are attempts to manly regain the "primordial state" (see p. 294, s.).

2°) It has been noted that the stone that fell from Lucifer's forehead is distinctly and significantly reminiscent of the frontal stone - *urnâ* - which in Indo-Aryan symbolism often holds the place of Çiva's "third eye" and which famously figures on the forehead in the figurations of the royal ascetic Buddha. To such a "solar" eye is referred both a power of vision in a transcendent sense and a "dazzling" power.

For latter, we have already recalled the tradition that Çiva with such an eye electrocutes the god of passion who had tried to distract him while standing in the same "polar" seat as the "universal lord," Mount Meru. Moreover, in esoteric traditions of equal strain the front eye corresponds to *the âjñâ-cakra*, which is the center of command (*âjñâ*) in an absolute sense and the highest seat of "transcendent manhood."

As for the other power, of "vision," it takes prominence in the Grail saga itself by the fact, that Lucifer's front stone is an emerald: the emerald being regarded by the Ancients as the stone of "prophecy." According to this character, the Grail goes to reproduce exactly the virtue of the mysterious Azewladur vessel that pre-existed it in the Celtic tradition, and of which it is precisely said that it "inhales the vaticinium, gives wisdom, reveals the mysteries of the world, the whole treasure of human knowledge." But, in the higher sense, the vision of the symbolic third eye is *bodhi* as "awakening" or "cyclic vision," the attainment of the

which immediately means destruction of the human state and regaining the primordial state.

It should also be remembered that in the Norse tradition the "sacrificial" myth of Odin abandoning one eye at the "world tree"-that is, passing to the one eye, or third eye-possessing by that means the mystery, both wisdom and power, of the runes, brings back the same meaning.

3°) The Lucifer stone as a stone that fell from the sky brings back more generally to the symbolism of "thunderbolt stones," aerolites or stones that fell from the sky, often identifying themselves to the "black stones" of which it is question in many traditions. A black stone, together with a mystic vessel and a spear-that is, the exact equivalents of the objects of the Grail saga-is, moreover, found among the objects that the prehistoric divine race of the Tuatha are said to have brought to Ireland from Avallan: and it is the stone that acclaims legitimate kings. With an aerolith, moreover, would have been formed *the ancilia*, "pledges of empire," of the Salii in Rome (cf. p. 394 where the analogies of such a sacred college with the Grail order are given); and a *lapis niger* opened the "sacred way" to Rome.

Now, it has been noted that the "heavenly stones such as thunderbolt stones are stones that symbolize the thunderbolt: they are nothing but the prehistoric flint axes... The stone axe is the stone that breaks and cleaves, and therefore symbolizes the thunderbolt." Such an axe is not only among Çiva's attributes, but also corresponds to Paraçu-Râma's axe and Thor's *mijölnir* double hammer, i.e., the weapons with which these divine figures of the Aryan race felled telluric and titanic apparitions. It thus symbolizes the same force-lightning with which Zeus strikes down titans, corresponds to Indra's dazzling *vâjra*, and so on. In short, we are brought back to the idea of the same terrible celestial force that we have seen essentially consecrates divine kingship, and breaks and overwhelms those who attempt to usurp it "prometheanically."

But in the medieval saga, even the Grail is life-giving and transfiguring for the elect, while it is terrible for those who want to approach it without being worthy of it. Both Lucifer and Adam thus appear to us as figurations of a type incapable of sustaining the dual power of "vision" and dazzling "force-command" symbolized by the primordial frontal eye and posthumously by the Grail.

Finally, in the most recent Grail legend it is curious that the "sinful king" punished for wanting to see the Grail without being worthy is pierced in the thigh. Indeed, the thigh plays an enigmatic part in classical mythology, e.g., in Pythagoras, who is said to have had an Apollonian title through the golden thigh that connected him to the god of Delphus, or in Dionysus, who is said to have been "saved" by Zeus from "fire" through his thigh. It has been noted that thigh, *μηρός*, in Greek, is a word almost phonetically identical to Meru, the residence

"polar" of Çiva as the "universal lord," and that in certain seemingly random closings there is often-in the traditional world-much more "intelligence" than one might suppose. Cf. also what we said about the punishment of Prometheus (on p. 287) but especially of Atlas (ibid.) to whom the function of "pole" is transmuted into punishment.

4th) Meru as "mountain" brings back the symbolism height, standing at the basis of original etymological meaning of the word "paradise" (cf. p. 35). Seth's recapture of the Grail in paradise is highly significant for this, that Seth is a word that includes two contrary meanings, of "foundation," and of "turmoil" and "ruin." According to the second meaning Seth appears to us, like Nimrod, a symbol of the savage warrior principle, divorced from the sacred. But through the "heroic" transformation this principle becomes, as a royal function, "foundation," that is, "pole." Seth regains possession of the Grail, which Lucifer and Adam had lost, in Pardès, which is the "height," like Meru. If he dwells forty years in it, 40 is a figure that in these traditions recurrently applies to a cycle of "purification" and "reconciliation."

He is equally the figure of a knight, i.e., a warrior, Joseph of Arimathea, who receives the Grail: and here again is the symbolism of 40 in the number of years he spends in captivity, together with the Grail, , destroyed by the Romans in Jerusalem the center of Jewish tradition, he can take himself to the northern lands to start the Grail Order.

This "transition" in Britain is nothing more than the reconnection of the ancient motifs to other, equally pre-Christian motifs existing in the Celtic-Pagan heroic cycles.

5th) The number of facets cut into the Lucifer stone to make the Grail, 144, is the square, i.e., the power, of 12, which is the "solar" number and the very number of the principal knights of King Arthur's Round Table.

Overall, therefore, this version of the Grail legend also presents us with elements of a heroic-solar and royal tradition, in comparison with which the Christian veneer appears inessential. If not "Luciferian" - Lucifer being but the figure of a prevaricator and a vanquished - the wisdom of the Grail is to be said to be "heroic" in the specific sense we give to this term, and *not Christian*.

And if it were not too daring, we might indeed think that the fact, that the Grail was in the hands of the Roman magistrate who let Jesus be executed by the Jews, and the fact, that to produce the vivification of the Grail at the hands of a "pure hero" was necessary that same spear, which pierced Jesus - that such facts, put e.g. in relation to abjuration of the Cross, i.e., the overcoming of the

Christianity, attributed as preliminary to Templar initiation, might make more than one suspect a well-alarming double bottom line in this "Christian" myth of the chivalric Middle Ages.

It remains firm in any case that if today the Grail is known to most only through the Christianising assumption and the dull languid "mystical" melody of Richard Wagner's *Parsifal*, one cannot help but think of the rightness of what a Nietzsche said about this author as an exponent of decadence and corruption.

Tomorrow's articles

by Julius Evola

One particular aspect Julius Evola's publicist activity has not yet been given due attention: that which sees the traditionalist thinker in the guise of an elzevirist and a commentator on mores. Yet, this is a type of activity that Evola engaged in for long years, in different newspapers and during very different periods of his life. The language and subjects proper to this type of publicity also make it possible to "bring Evolian ideas down to earth" from the glittering hyper-urans in which they are rooted, comparing them not only with the most prosaic current events, but also with social and cultural phenomena seemingly far removed from the philosopher's interests, such as popular television programs, "ditties," escapist literature, crime news and even gossip. Which, let it be said in passing, also allows us to open up ever new glimpses into Evola's human side. Which is not to be taken for granted in a thinker who never satisfied any reader's curiosity about his own personal interests and the "human, all too human" minutiae of his everyday life.

The articles that appeared in *Tomorrow*, which we present here for the first time, provide an eloquent cross-section of what we are saying.

But first a few words about the masthead, which even the most careful researchers of the history Right-wing publishing seem to have lost track of. *Tomorrow. Weekly Politics and Current Affairs* was edited by Enzo Erra and registered on April 12, 1956. In the list of contributors, a prominent role is given to the, broadly speaking, "spiritualist" world. Besides Evola, who kept a column there called *Orientamenti*, and editor Erra, we find the signatures of Aniceto del Massa, Fausto Gianfranceschi, Guido Giannettini, Piero Buscaroli, Romolo Lupo and others. The scanty news we have been able to track down about the magazine practically ends there.

In his articles, as mentioned above, Evola comments on various current events, sometimes relating to national or international politics, but at other times he makes significant inroads into costume and even into the pink chronicle. The traditionalist thinker's view of such events traces that already read in his other similar pieces published elsewhere and is marked by what we might call "reactionary libertarianism." Indeed, Evola does not cease to point out what in his eyes appear to be "signs of the times" in the age of decadence. In this light he reads, for example, the great popularity of the program *Lascia o raddoppia?* in which he sees an anesthetized, materialistic and bourgeois form of "love of risk." Abandoning "living dangerously" for

the incipient consumer society, Western man can only experience the thrill risk through a transference, and what is more in the economic sphere, participating in the tension of the competitor confronted with the crossroads between being content with the loot won or risking doubling it, with the danger, however, of losing everything. , in the marriage between Grace Kelly and Rainier of Monaco, as well as in related news reports, he sees a "worlding up" of the European aristocracy, which in order to regain some of its former prestige must make itself more human, more popular, where once it drew charisma precisely from its remoteness and unapproachability.

Evolian *Kulturpessimismus*, however, distances itself significantly from the usual moralistic and conservative approaches typical of the genre. Indeed, the point of view from which he hurls his critique is always "other," the invective against decadence conceding nothing to the bourgeois moralizing itch that criticizes today in the name of the world in force just yesterday. And so the critique of automotive encroachment leads him to formulate thoughts that would not disfigure in the mouth of the postmodern protagonist of *Fight Club*: "Unfortunately, we live in times of well-organized public powers. If not, how nice a kind of omnipotent Saint Vehme would be, with various tasks: one might be to organize ubiquitous teams that would appear lightning-fast in the ultragreen parking lots in front of theaters, cinemas and nightclubs, set everything on fire and disappear in a flash: so much so that every car owner would live in constant anxiety." Similarly, when he speaks of the phenomenon of drug use, he seems to believe that it is more the modern world that has corrupted drugs than the opposite, not without polemicizing the "impertinent interference" of the state in the private life and habits of the individual and the society that "sets itself up as a pedagogue with the whip, and just where it, with democracy, proclaims that the individual has now come to all responsibility and maturity."

A sensibility and point of view, as can be seen, decidedly far removed from those of the "indignant citizen" over the "corruption of customs." It is a bit of a pattern that will be repeated later, when Evola will express views that are totally non-conformist, and very little akin to the dominant tendencies on the right, on divorce and the crisis of the family.

Of course, the general attitude of the Evola of the 1950s toward the world around him continues to be extremely negative and unambiguous. We are far from the experimental Evola of the avant-garde era, when in the "danger" of modernity he could see dawning, according to Hölderlin's well-known saying, even the glimmer of "salvation." Evola, like most of the thinkers of the Conservative Revolution who survived the catastrophe, also experienced 1945 as an existential *Kehre* and

philosophical more or less unconscious. The same physical impairment that had occurred in the meantime, although aligidly belittled by the person concerned as a merely contingent fact, must somehow have altered his outlook on reality, which had now become an object of contemplation and no longer of action, despite the well-known Evolian predilection for the latter aspect over the former. This does not detract, however, from the fact that even the attested "defensive" Evola of this phase displayed a freedom of spirit and intellectual unscrupulousness far above the average of the human and political milieu he was addressing in those years.

Adriano Scianca

1. Top of the class

There are various indexes signaling the degree to which the intellectual level of the Italian public has descended. One of them is undoubtedly constituted by the success reported by the *Lascia o raddoppia* game show, supinely imported - as, moreover, a quantity of its other initiatives - by RAI from America.

Already in itself, radio, to which television has now been added, constitutes a kind of cancer of modern life; far more than an "instrument of culture," it is something, like a psychic narcotic added to so many others intended to methodically atrophy every disposition of modern man to recollection, to withdrawal into oneself, to intimacy, to pauses of fruitful silence. But with RAI's more recent and "popular" initiatives, it even reaches point of brutalization.

Even without resorting to psychoanalysis, it is known that in phenomena of collective interest -- that is, in those phenomena in which not the individual as personality but the individual as mass is at stake -- the foundation of all success is a phenomenon of *transfer*. In the same way that the dream often offers the fulfillment, through fantasy, of tendencies that the dreamer does not come to realize in ordinary waking life, likewise everything in a collectivizing civilization, such as the present one, that meets with the success of crowds has the function of a surrogate for a missed ideal or impulse of the individual. In the actor in vogue in the movies, in the glamorous diva, in the sports champion, in the recurring types in the magazines, the individual, male or female, projects himself; by identifying with, participating in, and tensely following all that they do and experience, he finds a compensation for an aspiration he cannot realize in himself, thus also a kind of alleviating escape.

To that extent, everything that-as it is vulgarly called-"cheers," has the value of an index. The analysis of these indices is not, today, edifying. The atmosphere in which the heroes of the cinema move by and large is more or less known to everyone. With the more popular varieties of sports it goes even lower. Then come the initiatives taken by radio to follow the current, even to open up new domains; thus, lastly, we come to phenomena, such as that of *Lascia o raddoppia* and its success.

Now, one wonders what it is about such contrivance that can turn the participants into a kind of "heroes," so much so that the winners become almost the focus of national attention: they receive avalanches of letters, gifts, invitations, offers of all kinds from impresarios, admirers or admirers, the news of their "triumphs" sometimes even appears on the front page of major newspapers, with the same prominence as prominent political or social events.

Referring to the "transfer" theory, in what of such heroes of a new popularity do all such enthusiasts recognize themselves, finding a part of themselves realized by proxy? What comes to move them to such a mark? Try as we might to think about it, we can find only one answer: *a first-class ideal*. In fact, in that game some exceptional quality of ingenuity, special intelligence or brilliance does not enter in the least: it all boils down to having, or not having, a certain inventory of common domain notions in some particular domain, as well as a sufficient memory, exactly as in a school examination in the subjects in which absolutely nothing creative or personal intervenes, where there is only to be mechanically reminded of what one has read or learned. But if all this is of such interest, why is there a tumultuous crush around the examination or graduation venues, or demand that television be implanted in them, since at least some more interesting tests will take place there, more indicative of truly intellectual and personal gifts? It must be acknowledged: the "cheering" brought into this domain attests to a disturbing degree of collective incretinization, in the sign of a typically US mentality.

It will be said that the exciting side is also given by the risk, of putting, or not, the assured winnings up for grabs. But even in that we would not know how to see that there is any real interest, given the banality of what goes into deciding the outcome of the affair. One is really quite down in the matter of inventive spirit in the organizers if no other connection is known to be offered to the audience to arouse a certain tension: while, about the audience itself, it must be said that for it anything is good, as long as it has, by transfer, a share in the excitement of those who risk - without risking anything: because in any case they do not put themselves in danger and will not lose anything of their own. The great tension of "leave and double" comes down to seeing if

In either individual, the prudent and calculating or the carefree temperament prevails.

And given that this aspect has for its sole basis the financial side, and that in order to organize the game RAI spends millions upon millions, it would also be worth asking whether this parastatal institution, over which, when it suits it, the democratic government does not hesitate to exercise its control, is allowed to throw huge sums that could be used either to reduce the fee, or to raise considerably a part of the programs, full of trite things, often repeated and cobbled together, with seasonal gaps, with a closed turn of elements.

But if it is true that in a democratic regime the possibility of rectifying interventions in fields, such as this, is excluded, there is also to be said that such things develop "in a chain": that the public, after all, gets what it deserves. It is in this context that we said to be, the new forms of radio and television "cheering," an unedifying index of the collective intellectual level of Italians today.

(April 14, 1956)

2. Rien ne va plus!

Les jeux son fait, rien ne va plus! Let us hope, then, that this is the case, in the place where these words echo continuously, the game here being represented by the whole affair of Grace Kelly and Prince Rainier. With that concluded, we want to draw the sums from our point of view. This story has indeed aroused an echo and aroused an interest unmatched by those relating to other and far more illustrious connubi of the dynastic world. In itself, the affair in an operetta-like principality would not have much scope or present much of an objectionable issue. We are not going to get rigorous by demanding that the law of caste is absolute and that a prince or aristocrat cannot also take as a lover or as a bride a girl, who, if not blue blood, has "race." But the thing here is different.

If one thoroughly analyzes the fact the special interest aroused by the Ranieri case, one finds that the decisive point is this: that the chosen bearer of an ancient European name is an American film diva. The mordant, the specific fact, is the implicit almost vassal-like homage paid to those who, as overseas stars and divas, becoming centers of the interest and enthusiasm of the modern masses, have taken the place of the ancient aristocracy. It may be that something of what the Germans call *Schadenfreude*, i.e., a semi-sadistic complacency, acted instinctively in this "cheering" for the Grace and

Ranieri. "Him, too!" will say smugly to himself-after having said it for the matter of Ali and the Aga Khan, Prince Maximus with Dawn and so many other similar cases-the public brutalized by cinema, radio and Americanism and blissful in this inostaculate of its brutalization.

So this is still an indication of the lack of sensitivity and line of the surviving nobility, of the renunciation, even by sovereigns, not only of "majesty" but of simple dignity. Kings ditching the same uniform and having their picture taken with wife and children in good middle-class family framing, yesterday the romantic renunciation of the Prince of Wales in the name of an American divorcee, and then the more recent affair, at great pains curbed, of Margaret, who had already taken performing as a *can-can* dancer; that king with the umbrella; that Nordic ruler who thought he was making an example of "democratic" good taste by bringing his suitcase to himself and apologizing with the words: "It's my suitcase" (based on the formula "servant of the nation," it, after all, might as well have been someone else's suitcase); Otto of Habsburg going on about "social monarchy"; the Lollobrigida received and honored at court; the being photographed and letting photographs circulate in magazines, of a blood prince in slings and one of our blood princesses with bare legs and thighs, perhaps so that readers can establish comparisons with some "atomic" diva; more *flash* for a ruler in a nightclub and the gaggle of Italian aristocratic girls who, in such capacity, *tour as* models in America--and so on--and lastly adding the Ranieri-Grace affair: all of which we very much fear signifies the irrevocable end of an era and a type of civilization.

Recently, John Ansaldo gave himself, in the *Borghese*, to criticizing in a similar context customs and attitudes of people of the Royal House. Goffredo Pistoni, in the *Italian Whip*, asked him since when he had been appointed preceptor of that House, so much so as to afford such criticism. But precisely this is the sad thing: that those who in other times should have served everyone as a visible and unimpeachable model give, today, the first comer the opportunity to be their preceptor. And what Pistoni advances does not add up. He writes: "What is the fault of the members of today's royal families and a large part of the aristocracy, if not that of having assumed American tastes, of having adapted to a mental standard that is no longer even bourgeois, but collectivizing? What their fault but to have given up their progeny rights for a far more vulgar dish of lentils? If not to no longer believe in their sacred value?" That's exactly right. But how can Pistoni expect that, in spite of everything, ancient respect will be maintained, based on the principle that "it is the worship of the faithful that makes the images of deities sacred"?

For this miraculous power of worship there are definite limits. In traditional civilizations, and even until yesterday, when the collective spiritual climate was quite different man could even fail to live up to the symbol or function without much harm following. Today, no more. Today, rather than man receiving prestige from the symbol, it is the symbol that should draw prestige from man, from a high human stature, if it is yet to impose itself, if it in spite of everything is to act. So today as much as ever self-discipline, a line, distancing sharply from others and from current custom, the exclusion of every concession and every human weakness should be absolute, inexorable law for those who are the heirs of a great name and a great past. Exactly the opposite happens. And in seeing this, the masses enjoy, feeling that they have no one more to measure their chain. Ranieri kneeling before the American diva, "more princess than a princess," with the intervention, rather than ostracism, of a large representation of the European high aristocracy, is the consecration of their religion.

(April 28, 1956)

3. May Day consecrated

Here is the fine news of the year of grace 1956: for the first time in history May Day, the feast of the proletariat already celebrated with hymn of the Communist International, will be an official Catholic holiday. Last year the first step had been taken, making that day the feast of St. Joseph the Craftsman. What had been openly called "the baptism of the labor movement" has now been brought to fruition by even presenting believers with the figure of Christ in the guise of a working-class worker. In the absence of available angels, perhaps employed elsewhere, it will be a helicopter that will mystically descend to Vatican soil a statue of Christ the worker equipped with a hammer and square, waiting, in a more up-to-date edition he will undoubtedly carry a hammer and sickle and have above him a Star of Bethlehem easily confused, apart from the tail, with the star of the Soviets.

It has come to this. The alibi, with the approval given by the Pope to the ACLI, is of course the pragmatic one. Since the "labor movement" is a reality, let us bring it back into the lap of Holy Mother Church by welcoming and sanctifying myth-the myth of labor-and giving it a Christian chrism. But even tracing it back to a tactical expedient, quite naïve in truth, there must be very little sensitivity on the Catholic side not to feel a

profound defilement. Among other things, Christ, literally, means "the Anointed One," and anointing in Judaism was the customary rite for the consecration of King and Prophets. And here is Christ, The Anointed One of the Lord, exalted as a worker and made a symbol of the proletarian world of labor. Where has gone the Christ the King whom the evangelists had endeavored to make descend from the lineage of David and to whom so much emphasis was given yesterday, with precise intentions of political fringe? And where gone a doctrine to which the Church had already attributed unquestioned scriptural authority, namely, the doctrine that work means only a kind of chastisement and obscure atonement imposed on fallen man, thus not a value but, at best, a mere creature of necessity? Who does not see the gulf that separates such a conception, which meets with the meaning attributed by Greco-Roman antiquity to *ponos* and *labor*, from the conception of the modern proletarian world that makes of labor a mysticism and a religion, which sees in it an instrument not of social subjugation but of elevation in a direction of contamination and we would even say sadism ("He who does not work does not eat") that could not desire better crowning than that gratuitously offered by the current representatives of Catholicism by fabricating the "Worker Christ" and making a Christian feast on the very day of the Red International?

What is important to note, is that here we are not dealing with a sporadic phenomenon, but rather with something that coherently falls within a group of similar indexes signaling an alarming descent in the level of the Church. This, today, instead of emphasizing more decisively than ever the values of high contemplation, true spirituality, transcendence and asceticism, has been reduced to a very mediocre plane of "social" care and petty parochial moralism, for the rest quietly letting well-known Catholics such as Maritain, proclaim democracy to be the only regime embodying the authentic spirit, and that other Catholic writers in the atheism and materialism of Marxism and communism see only moles or negligible childhood flaws in what, in essence, would be the modern form of appearing Christianity.

If De Gasperi spoke elegantly of "medievalistic remnants of Catholicism" corresponding, in reality, to what was the best Catholicism, the papal measure of abolishing certain noble titles of ancient tradition linked to some bishop's offices because they "no longer conform to the spirit of the times" is recent. But if one must get with the times, how is it that one does not notice the anachronistic remnants present throughout Catholic theology? God as Lord and King of Heaven and, then, all the angelic, "closed class" hierarchies-what a horror! Doesn't all this smell strongly reactionary, if not also "monarchist-fascist"? A reform is necessary; it would be time to talk about a heavenly President of the Republic, to the angelic hierarchies giving the figure of

representations of the blessed with universal suffrage and, perhaps, to Satan that of legal head of the opposition or unions of the damned. Adding a working Christ with hammer and sickle, who can be made, too, patron of "Labor State" and true precursor of "labor humanism," no longer the patron of monarchies of divine right, the picture would indeed be complete and satisfactory.

Anyone with a theological sensibility cannot fail to see that behind the whole so-called "workers' movement" there is not only a political plus-value beyond the mere socio-economic problem, but there is also, latent or declared, a true counter-religion, a kind of inverted mysticism, clearly visible where that movement reaches its logical consequences, that is, in authentic communism. With such a form, now bursting forth and overbearing, the Church today believes that it is juggling with tactical expedients of the naivete the worker Christ and the new Christian labor festival. Now, a new law of superior justice dictates that all those who come to terms with subversion, believing they can tactically make use of it, are sooner or later inexorably overwhelmed by it. History shows us this without exception in the case of political regimes. The Church today is following the same line, whereas for centuries it had been able to keep relatively aloof, adapting but not yielding. Is this, perhaps, still one of the worrying signs of the closing of a cycle?

(May 5, 1956)

4. Rain of stars

The Social-Political Observatory has reported in recent days the latest shower of stars -- these are the "Stars of Social Merit" handed out in large numbers by the Head of State, taking, of course, the symbolic occasion offered by May 1, the international proletariat holiday.

Having never seen one, we do not know what precise shape such "Stars" have. Certainly they are pentagrammed, like the one taken as the insignia of the present Republic and like the one that in the Risorgimento the Carbonari elected and proposed as the Star of Italy. This does not detract from the fact that it is identical to the Star of the Soviets and, who knows, it may be that it has a blunted corner. Thus this would be fitting and would warn about the unfortunate incident that happened to Faust, who in marking on the threshold the star in question as a magical pentacle in defense against evil spirits, but having negligently failed to close one corner properly, thereby neutralized the effectiveness of the defense: hence the well-known visit of

Mephistopheles and all that follows, which need not be recalled here, especially in the conclusion despite everything having a happy ending, being rather worth remembering this verse by Goethe: "From the spirits you summon, never again will you free yourself."

Might not such a verse have, perhaps, an interesting application in the case of the nonchalant flirtation woven by the Christian Democrat Republicans with the proletarian world against the backdrop of the "State of Labor," after the collusions of similar elements even with communism in the blissful era of Ciellenism: a legacy, this one, as we know, still very hard to die?

But let us return to the "Stars of Labor" to make some more serious remarks. Even in this field - in the field, that is, of "honors" - one can trace exactly the downward motion that characterizes the social-political developments of recent times. The starting point, one hardly remembers anymore. It is a forgotten antithesis: rank on the one hand, economic class and wealth on the other. It was a fruitful idea in all traditional civilizations, down to the last great dynasties of Europe, that in a political body "distinctions" are very important, which have nothing to do with wealth and economic position, which stand essentially "from above," which have an intangible character while conferring a "rank" and prestige that from nothing else can be borrowed. In the highest degree, such a nature had the titles of nobility, when nobility was not mere court nobility and, even less, calling card nobility, but had the face and function of a political class. In the second degree, came honors that, likewise, had nothing to do with the world of economics, wealth or mere labor, which went rather to mark proven qualities of loyalism, uprightness, and impersonal service to the state. Of this, the most prominent example was the custom, in force until yesterday in Central Europe, of conferring in such terms the privilege of having one's name preceded by a "von." It was a title of nobility in a minor degree, without a real title, but with the same character of heredity. An interesting point, this, because the recognition and the corresponding feeling of pride on the part of the person who was the object of it translated in a certain way into a commitment to the descendants, that is, it went beyond the individual and tended to foster the formation of a family tradition of distinction and loyalty.

Especially in the face of this example, it becomes clear where we ended up instead with the advent of democracy and bourgeois civilization. Here, nothing of the old meaning became more bound up with the new distinctions and honors; which, moreover, became as accessible as ever to the first comers and more or less explicitly marketable. In Italy, it was almost a farcical travesty the title of "knight" (think of what the same word meant in the Middle Ages) conferred, yes, by the King, but practically insignificant, given its widespread

inflationary and given the categories that could easily benefit from it, so much so that "knights" and "commendators" were eventually to become favored figures in humorous newspapers and *sketches*.

One more step, and we come to the "distinctions" for the mere merit of labor, the glory modern man: just as after the world of the bourgeoisie and the Third Estate tends more and more now to assert itself, that of the working proletariat and the Fourth Estate. In such a sign, a new, abundant fall of "Stars" was thus reported in May 1 by us. As we know, in more drastic, less ceremonial terms, equivalents of this have long been in place in Soviet Russia. Distinctions bestowed on the stakanovist as a "hero" in it have taken the place of anything that might have been the rank and prestige of an ancient title; matched by them, in the case of women, by other interesting "honors," "Stars" to the merit of the "Soviet woman-heroine" and various others, bestowed in proportion to the high number of children produced by a female being, even as a girl-mother. Perfect liturgy of the world "production" taken in every sense, that is, in its full extent, to which certainly our liberated Italy will also know how to adapt better and better!

(May 12, 1956)

5. Freedom from want

We have an eye on the text of a lecture given by a certain Prof. Gardner at Columbia University, on the subject: *Atomic Economics and Freedom from Want*. Since there are set out there, in precise form, ideas that are surfacing in more than one environment today, it is worthwhile to report on them and see what one has to think about them.

Gardner moves within the framework of what we can call "technical messianism," an orientation common to both U.S. America and Soviet Russia. He says, "The industrial utilization of atomic energy now being implemented, together with the achievements of so-called 'automation,' will lead to such a point, that machines will work almost exclusively for man, that man only to a small extent will still be compelled to work directly. This will cause a profound revolution in the economy, with overcoming all the concepts that have been the basis of the economic and social struggles and tensions of recent times. The Atlantic formula "freedom from want" will be truly realized, and man will have a free way to build a higher existence for himself: superior and happy."

All this denotes shallowness and naive optimism characteristic of the American mindset. Two points here should be emphasized. The first is of a material order. It is clear that to approach the rosy horizons mentioned above would require seeing equally utopian conditions already realized. It would require, first, that capitalism be eliminated as a mentality. Then, it would be necessary that a system of a rationalized world economy be established that is entirely free of constraints and frontiers, such as would permit an even and disinterested distribution of goods on earth and obviate unemployment. For it is known that under present conditions the labor, which technical progress spares mankind, almost always results in increased unemployment, while if there subsisted on the one hand capitalism's desire for profit and profit, on the other hand, on the international level, the advantageous position which some nations may have over others in having better means and raw materials for the production of atomic energy, any social-economic development in the optimistic sense mentioned above would undoubtedly be hindered.

It can be seen, then, that "freedom from want" should have as its premise a reform as vast and general as that dreamed of by utopian Marxism. Otherwise, despite atomic energy and everything else, we would remain more or less where we were before.

The second point, which is the most important one for us, is a moral one. Let us also assume that Prof. Gardner's perspectives can be realized. Well, would a higher, fuller and happier existence, and the resurgence of higher forms of civilization, be to be expected "from this alone"?

It can be thought of in this way only by those who exchange the essential with what, possibly, can be a propitiatory circumstance. The fact is that the true premises for a higher existence and civilization are always "internal" in character: they depend on what man-a given human type-is spiritually, without necessarily being tied to external, economic and environmental circumstances: just the opposite of what Marxism and communism think.

Let us imagine the "modern man" relatively without needs, that is, without immediate material concerns that take up almost all of him. Well, what will he do? What will he care about? Today's world already promises an unedifying prognostication for the vast majority of cases: movies and magazines, sporting affairs, petty hedonism, radio and television (with *Lascia e raddoppia*), carefree proliferation and lambrettes, to which can be added, at most, for the hard-core palates, something of what "culture" and "intellectuality" have been reduced to today: here is all that from the hypothetical "freedom from need" would have a

unheard-of increase that would become within the reach of everyone, every class and every "civilized" people.

In other words: if the spiritual ravages, if the atrophy of every higher interest and every higher vocation, which characterize "modern man" in general, will persist, no change of level will be to be expected thanks to the changed economic-social conditions. And not only will not - magically - a superior civilization be born, but after an initial euphoric phase it may well be that, where mankind does not sink into a dull bliss, it encounter the most fearful of crises: that of the absolute "emptiness" of an existence, an emptiness no longer concealed, as before, by the pseudo-goals of a life grappling with necessities of all kinds.

We will perhaps have a situation analogous to that sketched by a priceless operetta, considered "provocative," by Brecht and Weill, *Mahagonny*: the imaginary country where everyone has women, game and whiskey at their disposal but where they, precisely because of the lack of needs, feel driven toward "white despair," at the dark feeling, expressed, by the motif-guide *Un doch es fehlt etwas!* - and yet something is missing! This something that is missing and which, going at this rate, modern man will increasingly lack, there is no "Atlantic freedom" or "atomic economy" that can give it: for it only by the ways of an inner awakening and an inner reintegration can be known. Now, for many the challenge and test constituted by a harsh climate can be "incentives" for that awakening: just as for others the materially easy life can propitiate, almost as an astonishment, an entire abdication and regression, the slow descent from the ideals of a true, heroic and upright humanity, to the "physical" ones that are the bottom of the gospel preached, albeit with different formulas, by both Russia (USSR) and America (USA)-by the two "civilizations of the future."

While not falling into the opposite excess, even zealots of "social progress" would be well reminded of such things from time to time.

(May 19, 1956)

6. *The boomerang*

The Cyprus affair is still in its acute state. The irredentist movement in French North Africa is in full swing, with little likelihood that it will be stifled once and for all. For these, as for a host of other similar phenomena occurred especially after the Second war

world, in regard to a certain part of white humanity the saying, "You reap what you sow," applies, or the other, "The meshes of Heaven's net are wide, but no one passes them."

The starting point was, of course, the proclamation of the so-called "principle of nationalities" as an ideological weapon used during World War I by the Allies against the Central Empires. Ostensibly, they were defending freedom and autonomy of peoples; in reality, they were aiming to undermine any supernational principle of order and authority, to let democracies (and, behind them, economic hegemonism) have free rein. It was not thought that this principle, once emphatically defended and legitimized with regard to some European peoples, could not fail to apply to every other people as well, including those subjected to colonial rule: all the more so since the poisoning of war by the hatred and contempt cast by some white peoples on others of the same race had been thought to eliminate the remnants of the prestige which that race as a whole might also have enjoyed outside Europe.

The crisis of European hegemony and colonialism was thus the first fruit to be harvested. The fruit that at the same time ripened in Asia, but also in regard to some European peoples who had become "free" (notably those formerly included in the Habsburg Empire), was the making of them potential objects precisely of the antagonists of the hypocritical zealots of peoples' democratic freedoms, i.e., communists. In fact, fall processes are always chain processes. By a play of chained actions and reactions or, if you prefer, immanent justice, one degree leads to the other. Having passed the stage of a regime based on a superior and detached principle of authority, one does not stop at that of nationalisms: one goes further down.

It is known that in Leninist orthodox doctrine, nationalism, regarded as a "counter-revolutionary" phenomenon if it manifests itself in the already communist area, is instead conceived as something to be fomented and sustained if it manifests itself outside this area, especially then if among black peoples, in order to undermine so-called "capitalist imperialism" in anticipation that at a later time the communist virus can be injected into the liberated peoples and the transitional phase constituted by the nationalist states liquidated. But apart from these international tactical expedients of the Red leadership, an internal logic prepares the further process of fall. Nationalism, at the same time that it creates new autonomies and new particularisms intolerant of any higher principle of order, by its centralizing, anti-traditional, totalitarian, Europeanizing character, acts within each individual people in a disarticulating and leveling sense, takes away from them any residual form of hierarchy and organic spirituality.

Of which, China, India and the Arab countries show us a clear example. Just in one of the major Italian newspapers, along with the latest news about Cyprus and Algeria, we read a correspondence from Egypt with this verbatim headline: *Egypt feels lonely after driving out the elites. There are no more Englishmen, no more pashas, and no more Europeans, who constituted the leaven of the country: today only the exterminated amorphous mass of the Fourth Estate and at its head the meager new caste of the military.* For India, it is equally recent to hear of Pandit Nehru who, bored with receiving information about the religious life of a region he visited, asked instead how many factories had sprung up in it. The exploits of certain Europeanized Eastern rulers on the Riviera, arm in arm with American divas, are well known. About peculiarities of "free" China and Indochina sending their traditions to hell, it is superfluous to speak. The same path will fatally be taken by the other peoples who are raising their heads demanding to be absolute arbiters of themselves: they will not be so as true, traditional nations, but only as "modern" nations according to the European figurine, that is, boned; after the eventual interregnum of centralist and leveling regimes, rapid progress in social reformism and industrialization will lead them to gravitate toward communism. This is the second degree of the *boomerang* process, or immanent justice, now unfolding within.

For the rest, we thus note that after the first effect of the democratic ideology of "free nationalities"-the waning of European hegemony, the European reduced, as in the case of us in Somalia, to the part of educator, waiting to be thrown out the door tomorrow-the second effect beginning to emerge is a very visible threat to the same democratic array having at its head the first and highest asseverator of that ideology: U.S.A. To limit ourselves to today's example: the Greek implications of the Cyprus affair are very unlikely not to result in a very serious blow to "Atlantic" positions in the Balkan-Mediterranean area. Nor will it stop there.

(May 26, 1956)

7. The same evil

The city in which we momentarily find ourselves, although it has illustrious and ancient traditions, is not among the largest in Italy, it is not among the "industrial" ones, its area has relatively limited development, and yet in it such are also the distances. For all that, in it the spread of automobiles presents even more prominently than elsewhere the manic features proper to such a phenomenon. Species

on festive evenings, the squares are crammed to the brim with cars of all kinds, which then gather in endless rows on either side of the main thoroughfares.

Indeed, we have, here, the index of a mentality. The way things stand with us is that, in general, owning a "machine" or not owning it goes to establish a kind of ontological distinction among mortals; it is much the same difference that yesterday existed between the poor bourgeois and the "gentleman," the man of a higher caste. The mechanical device gives its owner a kind of mystical prestige, makes him "modern," makes him in fact the exponent of a different outlook on life, for which the standard is naturally more or less the American standard. Let us not speak, then, of what in the eyes of almost every woman today means that a "boy" has or does not have a "car" and vice versa: the transfiguration into a higher world enjoyed by the girl who has a device marked by that mysterious numbering, or even an "off-the-shelf."

In the face of this, the consequences and inconsistencies of the spread of the phenomenon in our cities fade into the background. As "progressive" administrations come forward, they will not hesitate to study master plans which, on the basis of gutting, will eliminate the absurdity of the subsistence of ancient, venerable, monumental cores, with their small streets, their corners, their "irrational" layouts, in order to make room for cars, in order to initiate what in more than one case is well evident, namely, that given these anachronistic survivals, the gridlock of vehicles in the centers of many of our large cities means that those who go by car often lose more time than if they used any ordinary means of locomotion.

It seems that until recently in some Russian-controlled areas to buy a car it was not enough to have money; one needed a declaration of office showing that such a purchase was justified by the needs of one's business or profession. For once in a while, such a situation seems more sympathetic to us than that of a bourgeois "liberalism" intended only to feed a vanity fair, to multiply artificial needs even where, as with us, the economic situation is strained and bill of exchange protests every month reach astronomical figures.

So, it is not the reasonable use of cars when they hoard time to be well spent and, in addition to the real need, provide distractions. It is the parasitic and "wanton" spread of them, with the "intellectual" implications mentioned above, that is to be deplored. Unfortunately, we live in times of well-organized public powers. If not, how nice a kind of all-powerful Saint Vehme would be, with various tasks: one might be to organize ubiquitous teams that would appear lightning-fast in the

ultra-remote parking lots in front of theaters, movie theaters, and nightclubs, focus everything and disappear in an instant: so much so that every car owner lives in constant anxiety.

That in tracing the premises of such an order of ideas one arrives at entirely counter-current principles is natural, and on the part of the writer is certainly to be expected. Two systems stand in stark contrast: that of a healthy balanced consumer economy having as its basis a standard of living in accordance with one's real status and needs, and, as an advantage, a maximum of individual freedom, a minimum of social subjugation, and, on the other hand, an unsized economy of superproduction which, in the sign of capitalism, artfully nurtures a growing need for products for their greater disposal by putting forth the chimera of well-being, comfort or even luxury within the reach of all, while remaining silent about the quid pro quo: Intellectual dispersion, social unrest, dissatisfaction with one's own state, non-resistance in the face of a concatenation that increasingly collectivizes the individual and takes one further and further into a process devoid of all limits, all stability, all restraint.

Go behind the facade at our place: you will practically find communism and capitalism in convergence. The most fertile seed the good "comrades" sow not, in Italy, among the truly destitute, who often do not even realize their need, but among those who consider it a "social injustice" not to have a car if they have only a lambretta, having to go to third-run instead of first- or second-run cinemas, not crowding the human vermin of large beaches in due season, not having - if they are girls - lipsticks, "perm," underwear and silk stockings, and so on.

The initiate knows well where this regime of "claims" projected to the masses leads even in countries where, as with us, the national economy is almost in a liquidation regime. The world overseas, the realm of democratic *prosperity*, someone has called it "socialism without socialists" -- which is as much as to say: the same evil, but in depth, without even the need for diffusers of the infection. The initiate knows this: after that, one more push, and you will be in the desired spot.

(June 9, 1956)

8. *The first vote*

Now that the election carnival is over, it is worth reporting an episode that really lived up to it. From the *People* we learned how the nice initiative of a "Freshman Voting Party" had been organized, dedicated to all those young men or women who this year for the first time were called upon to exercise their right to vote. The party lived up to the austerity of that right: again from the same Christian Democrat newspaper, we learned that it included, "in a setting of vivid enthusiasm," *jazz* music, *sketches*, *macchiettes*, comic imitations and other pleasantries designed to promote the deepest political meditations. The organizer of the ensemble was, consistently, called the "Mike" of the day, in reference to the priceless Bongiorno of the *Lascia o raddoppia*; nor was the coadjutor girl absent, in the person of a delegate.

After all, such an episode might even be a comforting symptom: it might tell us of the semi-conscious dawning of some sense of what indiscriminate universal suffrage voting means today in a regime of absolute democracy. For, if not, we should really ask ourselves whether individual dignity has descended so low, that one would consent to play such a game -- we mean: that one would certainly accept a system in which the weight of one's voice is absolutely identical not say to that of a street girl (for for for such a category we have every consideration), but of a semi-deficient, a scullery maid, a drunkard, a sellout, in short, of the first comer. Personally, every time we receive our ballot, we do not waste a single moment in reducing it into minute pieces.

One will say, "But that means abandoning the struggle! With abstentionism and indifferentism you leave the ground in the hands of the enemy!" This is questionable. Let us first suppose that, on the basis of the spread of that sense of dignity of which we have just now spoken, that is, out of a resolute protest against the existing system of absolute democracy, a fifty percent abstention of the number of voters would occur. Well, then the system itself would go into crisis; it would become clear that the "legal" representations are not the "real" ones at all; there would be a feeling of an "unrepresented" national force ready to assert itself at the appropriate time. Could not the election strike as an ideal protest be an accurate and effective anti-democratic weapon?

It will be objected, however, that only the best, i.e., a minority, will be able to follow this line; the great number, necessarily consisting of a social sawdust, an almost shapeless mass in the hands of the politicians, will not at all give up the right to vote by universal suffrage, who will flatter it, exercise it, bring forth those whom their proxies desire, with the chrism of legality and

"will of the people." By freeing the field from the antagonism of the Right, the "legal" ascent to the state by socialists and communists would become very rapid.

Well, our answer is: given the way things are in Italy, perhaps this is not the best, after all, one could wish for? It is a rosy illusion that, that national forces can ever win the game on the democratic basis of sheer numbers: not even to count the insidious danger of becoming infected with the very evil one would like to fight - democracy, partisanship - when one agrees to play the same game; of which, as of now, examples are unfortunately not lacking. Instead, the best card of national forces is tied precisely to the eventual precipitation of the domestic situation. Here comes the advantage that, for once, offers our being in loving, disinterested tutelage under the "Atlantic" sign. Since for "Atlanteans" Italy is not a politically and strategically indifferent area, at the point when the rise power of communism through legal, "democratic" ways would be announced by us, America and its acolytes would not fail to call to order their homegrown servants who play the game of democracy; put before an *aut-aut*, they would be forced to get serious; legal means to declare communism illegal and ban it, certainly, would not be lacking. This would also be the hour of the forces of the true national Right.

But even apart from such a particular conjuncture of international order, for us the only interesting, important, serious thing is for these forces to remain united and organized, outside electoral and parliamentary masquerades. The Christian Democrats and others may well put in place every expedient to "make up the numbers," mobilizing hospitals, convents, petty bourgeoisie, populace. But in the case of emergency all this fictitious electoral number potential will melt away like snow in the sun. And the decision will be in other hands, it will be in the hands those who have kept themselves out of the equivocation, who have absolutely rejected the farces of this interregnum: resisting even the seduction of the "freshman voting party" and other similar initiatives.

(June 12, 1956)

9. *Hunting for distractions*

For certain ideas to which we have already had the opportunity to refer here, it is interesting to make a comparison between the meaning that certain words had in the ancient Latin language and that which is proper to them in their modern current use. Let us choose the case consisting of the terms *labor* and *otium*.

Labor, that is, work, in the ancient Latin language had predominantly a negative meaning; like the equivalent Greek word, *ponos*, it expressed the idea of fatigue, toil, unpleasant exertion, not only, but sometimes also that of misfortune, harassment, or pain. Thus the verb *laborare* could also mean to suffer, to be in distress, to be tormented. *Quid ego laboravi?* means: for what did I torment myself? *Labor itineris* means the fatigue, the discomfort of a journey; *laborare ex renis, you see*, means to suffer from kidney or headache, and so on.

Therefore, never would it have occurred to an ancient Roman to make *labor* a kind of social ideal. We are not going to be told that ancient Roman civilization was a civilization of time-wasters, slackers, "idlers." The truth is that, back then, there was a sense of distance. *Laborare* was contrasted with *agere* acting in a higher sense. "Work" corresponded to the obscure, material, servile, anodyne forms of human activity, in a relationship with those whose acting connected only with a need, necessity or inauspicious fate. Opposite to them stood those who acted in the proper sense, who carried out free, nonphysical, conscious, disinterested forms of activity; already for those who exercised a material activity, yes, but qualitatively and on the basis of a true, free vocation, the term "work" did not apply; he was an *artifex*. The change in the meaning of the word in question - whereby it became possible to speak of a "religion of work," a "state of work," a "humanism of work," so much so as to make work an insolent ethical-social imperative for everyone - is thus a very clear sign of the plebeization that has occurred in the Western world, of a social civilization that is taking shape as a function of the lowest strata of every social hierarchy.

Let us now take the Latin term *otium*, idleness. For it, the opposite of the previous term has happened, for it has nowadays almost without exception taken on a negative meaning: to be idle is to be useless to oneself and to others; to be idle is to be indolent; to be listless, inactive, prone to the "dolce far niente" of mandolinistic Italy for tourists, is now more or less the same thing. Instead, in Latin *otium* meant a leisure time, corresponding essentially to a state of recollection, of relaxation, of transparent, lucid contemplativeness. Idleness in the bad sense - a sense, known even to antiquity - appeared only as what it can lead to when misused: only then could it be said, for example, *hebescere otio* or *otio diffluere*, that is, to become stupefied or undone by idleness. But this is not the prevailing meaning. By a Cicero, a Seneca and various other classics *otium* came to be understood above all as the necessary healthy and normal counterpart of all that is external activity, indeed as the condition for it to have precisely the character of activity, not agitation, not "work."

Moreover, in the Catholic tradition itself (when the May 1 Worker Jesus had not yet been devised) the expression *sacrum otio* had been preserved with reference, precisely, to a contemplative activity. But in a civilization in which every action ended taking on the gray, physical, mechanistic and industrialized traits of a "work," even when it is produced by the mind (the "intellectual workers"), the very positive meaning of *otium* was to be lost. And so it is the case that in regard to the modern one it is appropriate to speak not so much of an "active civilization" as of a civilization of agitators and neuropaths. As a compensation to "work" and responsive to the wear and tear of a life brutalized in a vague acting and producing, modern man does not in fact know the classical *otium*, the recollection, the silence, the state of calm and pause in which one returns to oneself. No: he knows only "distraction" in the literal sense, which means dispersion; he seeks sensations, he seeks other tensions, he seeks new excitants almost in a framework of intellectual or emotional stupefaction. Everything in order to escape from oneself, in order not to be alone with oneself, isolated from the din of the outside world and promiscuity with one's "neighbor." Hence radio, television, cinema, frenzy of sports or political *meetings* in a regime of the masses, the need to hear, the hunt for the new fact, "cheers" of all kinds, and so on. Every expedient seems to have been devilishly put in place to the end that any truly inner life be destroyed, to the end that any internal defense of personality be prevented in advance, to the end that, almost like an artificially galvanized being, the individual be carried along by the collective current which, of course, proceeds toward unlimited progress.

(June 16, 1956)

10. *The Robeson case*

L'Unità placed special emphasis on "Robeson's courageous defiance of the McCarthyist inquisition" and the subsequent indictment of the "great Negro singer," a propagandist abroad, as well as of jazz, of communism. It is an episode in which once again the congenital contradictions of overseas "democracy" come to the fore. Asked whether or not he was a communist, the Robeson retorted it was the right of the citizen of a free democratic country not to disclose the nature of his political beliefs, like his religious beliefs, in the same way that one does not go to the booth to see who one votes for. "My beliefs are none of your business," he added. And, escalating his speech, he told the members of the senatorial committee for the investigation of the

"Anti-American activities: 'You are the real enemies of the homeland, you are the anti-Americans. You should be ashamed of yourselves.' And he did not leave out the racial sting: "American society is based on racial oppression."

It serves them right - one would say in English, that is: it serves them right. The country that, nominally at least, had its greatest war in the terms of a civil war for the liberation of "poor Negroes," the country that gets Negroes, like Bunches, elected as UN ambassadors, in which writers such as the Caldwell or the author of *The Road of Freedom* present whites as sadistic thugs, arsonists and rapists at the expense of Negroes, by the very Negro, a precipitous exponent of "jazz civilization," a most essential part of Americanism, is sent to school to take lessons in "democracy."

It is the old, but by no means expired, antinomy: either democracy is consistent, and then it must admit its own denial, in the name of the citizen's inescapable freedom of opinion; or it is meant to the physical defense of a given organized national community, and then it must, in a certain way, contradict itself and place a definite limit on "democratic freedoms." This limit, it must be acknowledged U.S. America is now placing it in a sufficiently brutal way, in cases, such as the one now mentioned: in an almost "inquisitorial" way. For that matter, the business of checking the creed and political background of ordinary foreign travelers or tourists, with the associated possible quarantine at Ellis Island, sets a precedent along the same lines. In the face this "democratic" practice, the behavior of the Italian government toward the Communist Party and its activities, overt and covert, is well to be said to be boned.

Still on the subject of democratic antinomies, another example is offered to us in a different domain. As many know, a new science is flourishing in America, that of "corporate morphology" and *human relations* in industry and factories. We recently had at our fingertips one of the major works in progress of such research, research promoted in America by universities and business groups. Well, one of the main findings arrived at is that companies, in America, have an essentially "self-critical" and hierarchical structure; *managerial hierarchy* has very firm, rigid structures in them; the principle of authority, either pure and simple or in relation to the "esoteric" group of technicians, has an almost unlimited efficiency there; in large complexes, controls from below in the union sense or from "internal committees" have an extension not at all comparable to what happens among us. Even the American myth of yesterday, the "way open to all" in the ascending ladder of companies, is increasingly taking on an anachronistic and utopian character.

This being the case, in the work mentioned above, one could not help but notice a fundamental inconsistency: America, ostentatiously democratic in official political ideology, is anti-democratic in fact in its most concrete substance, which is its industrial, corporate and productive world; as noted, in the latter "autocracy" instead prevails in the closed hierarchies of *managers*, *big bosses* and *technicians*. Thus the question arises as to how to put things in order. The alternative is clear: either downsize the economic world, i.e., the political ideology facade, or adapt the anti-democracy of the former to the democracy of the latter, or vice versa, then setting aside many forbidding democratic *slogans* and seeking to come, even in the political realm, to an ideology that conforms to structures that have taken shape spontaneously and necessarily through the economic process.

We thus find ourselves, again, in a blocked path, due to the congenital contradictions of a system and ideology. As for an eventual consistent and victorious McCarthyism, as long as it deals with pure American domestic affairs, we might well rejoice. Not so, however, when considering America in the capacity of one of the powers vying for world hegemony. Instead, the words written by precisely one of America's best minds, J. Burham, always apply in this regard: "There is no one who, after listening to an American radio station, can suppress a shudder at the thought that the price of the survival of a non-communist civilization is the Americanization of the world."

(June 23, 1956)

11. Causes and effects

Already on other occasions, before devoting our attention to a given topic, we have intentionally waited for it to lose its character of more immediate, crass topicality. This is the turn of the narcotics affair, brought back to the forefront because of the well-known, recent police operation. Here again, it is different views from the usual, conformist ones that we will assert, emphasizing three points.

The first concerns the comedy of "democratic freedoms." Not unlike the American law of 1914, on which it was traced, our law curiously affects not only the drug dealer but also those who personally use drugs. Which is one of the instances of the impertinent meddling that, deprecated as long as one is dealing with "totalitarian states," is only reaffirmed in a democratic climate. "Society" gets to be a pedagogue with a whip, and right there

where it, with democracy, proclaims that the individual has now come to all responsibility and maturity in America, in addition to the law prosecuting those who use drugs, there had been attempts to impose the prohibitionist law, and lastly, the law against prostitution was added (to which, "Senator" Merlin of course immediately echoed).

Second point. Recently we have had in our hands the results of medical, psychoanalytic and psychiatric research carried out by Dr. D. Powell Wilson in a U.S. "model penitentiary" (that of Fort Leavenworth) on drug addicts therein imprisoned under said law. They agree with the results of every other serious research done in that domain: in the overwhelming majority of cases neurosis is not the *effect* but the *cause* drug use. That is to say: what lies first is an unbearable inner discomfort, an ongoing or latent spiritual crisis. To alleviate it, albeit in a momentary and illusory way, one turns narcotics. But at this point the problem widens and becomes more complicated. The narcotic, in the specific sense, appears to be only a special case in a much larger category of narcotics. The primary and most real fact is the need to compensate for the emptiness of an existence that has become devoid of any deeper meaning. In place of such a sense, not only the addict but Western man in general seeks a sensation, some artificial way to stun, escape, lose himself. Malraux puts these words into the mouth of one of his characters, "We all need a narcotic; we Chinese use opium, the Arabs use hashish, the narcotic that the Westerner uses above all is woman." The woman-but add in sports and movies, American-style used alcohol and everything else. In borderline cases the actual drug will take over. And the more modern civilization with its technicistic, materialistic and collectivizing structures will be incapable of giving true meaning to human life, the more to be expected will be the spread of "narcotics," of one kind or another. With one door closed, another will open: precisely because the root cause is not removed.

The third point is reserved for the "initiated." Because of their dull and dumb conception of the human being, there is no psychiatrist, doctor or psychologist today who does not utter platitudes about narcotics. It is known that in ancient times (and even today among certain so-called "primitive" peoples) narcotics were known. But of them (as of wine itself) an essentially "sacred" use was made. A not dissimilar use concerned, moreover, many rhythms today degraded into jazz, first used to reach ecstasy, and even tobacco which, in extracts, in Central and North America was also used as an adjuvant in processes intended to reach lucid and illuminating visions. In the uses now mentioned, si aimed at a contact, not theoretical but experimental, with the

supersensible. And it is by no means attested that the consequences were vicious addiction and degradation. A great authority on toxicology, L. Lewin, spoke of the "toxic equation," that is, the absolutely different reactions that the same substance can produce depending on the person and his or her orientation. We will add two interesting facts: the well-known novelist Aldous Huxley in his very recent book *The Gates of Sensitive Perception*, described experiences he undertook, far from vice and sensation seeking, with exotic narcotics. Second fact: We read a report by a Hamburg physician, Walter Frederking, who used mescaline clinically and obtained with it the resolution of psychically original physical disorders, almost in the same sense as psychoanalytic treatment. He noted the "striking resemblance" of patients' reported experiences with the "mystery of transformation, such as is of paramount importance in all the great religions and especially in the Mysteries."

With that, one can conclude. Like everything, modern man has also profaned this. The confusing contacts he makes with a nonphysical reality through them serve him not as an eventual, exceptional avenue of internal liberation but as a spasmodic and "euphoric" substitute for the lost sense of life and become a push for the ultimate downfall.

(August 4, 1956)

3. RARE AND UNPUBLISHED

Introduction by the Curators

In this third section we have decided to bring back a number of documents that have emerged in the course of research conducted by the J. Evola Foundation or from archives. Many are "rediscovered writings," to which, however, this section has been devoted because of their unfinished nature or their more "personal" nature—we will see shortly in what sense.

Some add new and unexpected details about Evolian activities (e.g., the letter to Virgilio Marchi dedicated to architecture), where others confirm certain specificities, such as the hitherto unpublished invitation sent to the future contributors of the page *Diorama filosofico*, directed by Evola in the columns of *Il Regime Fascista* thanks to the interest of the Cremonese "ras" Roberto Farinacci. However aseptically signed *The Direction*, in that succinct document, drafted with all evidence by Our Lord, it is not difficult to recognize, articulated in a few sharp programmatic points, the condensate from the Evolian *worldview*!

But that is not all. In fact, in the dossier published here, the transnational dimension of Evola's work emerges, for the umpteenth time, as he elects a local newspaper—but one that is distributed nationwide and available in practically all newsstands, at least as far as Naples—as the launching pad for an ambitious project, on a European scale, aimed at synthesizing the integral traditionalism of René Guénon and Guido de Giorgio together with the "revolutionary-conservative" principles of many of the authors involved, exponents of a fractious movement that only with difficulty was able to integrate itself with the rising National Socialism. The complete index of the column, which came out irregularly from 1934 to 1943, bears witness to this.

Among the rarities tracked down and collected there is also no shortage of direct testimonies, such as those of Goffredo Pistoni and Henri Hartung. The former documents the rather complicated relationship between Julius Evola and Father Clement Rebora, who after World War II went to him proposing that he go to Lourdes to recover from his illness resulting from the Viennese accident of January 21, 1945 ("Not for things of this kind should a man worthy of the name turn to the supernatural" was to be the extraordinary response of the person concerned!). Well, the triangulation of letters reported both in the essay and in the rich introduction by Gianfranco de Turreis makes it possible to clarify, once and for all, the profound meaning attributed by Evola to that contingency: "To tell the truth," he will write in *The Way of the Cinnabar*, "the fact was not without relation to the norm, which I had long followed, of not

dodging, rather looking for dangers, in the sense of tacitly questioning fate. [...] Even more I had kept to the norm then, at the collapse of a whole world."

It is, after all, the same search for meaning to be attributed to the incident that emerges in the lightning-fast answer given by Evola to Hartung. When he asks him about his current state of health, in the apartment in Corso Vittorio Emanuele 197, he hears himself answer, "I will die when I have understood the deep reason for that wound." This is the 1970s, and in addition to recording an increasingly physically compromised situation, Hartung documents in a very rare and insightful testimony Evolian teaching, which he collected over the course of several interviews that lasted more than a five-year period.

The last two documents come from the archives of the J. Evola Foundation and are, as it were, variations of different natures-essay, fiction and art-on a single theme, that of sexuality, addressed since the 1930s and 1940s in works such as *Revolt against the Modern World* and *Man as Power*, as well as in a myriad of articles, but treated systematically only in *Metaphysics of Sex*, prepared since the early 1950s and published by Atanòr in 1959. When it came out, in the demure, Christian Democrat 1950s, its author got the label "libertine" and "orgy " (which someone recently thought well of resurrecting, albeit from a seemingly opposite point of view), but the second edition, in 1969, saw the light of day in an entirely different atmosphere. We are in the midst of the sexual revolution, something has changed, and Evola understands how his book can offer an alternative view of sexuality at a time when his "bourgeois" and "respectable" view (which he himself criticized in unsuspected times) is collapsing.

It is no coincidence that the documents that close this section date that period. One is a project for a photographic book that was never produced, evocatively titled *Eros and Magic*, while the other consists of several sketches of female nudes. After being rediscovered between 1959 and 1960 as an abstractionist painter, his works began to attract increasing interest. He exponentially increases the number of buyers, but he cares about only one thing, as he writes to Boris de Rachewiltz after receiving a visit from a gallery owner in Turin: "The original idea, born precisely in our conversation, boiled down to giving away a couple of paintings. If several were to go away now-and one already wants as compensation the exhibitor-I would find my house unpacked." Well, after forty years, in order to restore color to the walls of his apartment, he will take up oils and canvases again, making both replicas of old paintings, with significant formal and chromatic variations, and new subjects, such as three female nudes - *Alchemical Nude*, *Nude of a Woman (Afroditic)* and *The Parent of the Universe* - with a powerful valence, in which he makes himself feel just

the influence of *Metaphysics of Sex*. A "charge" already present in the sketches, published here for the first time.

A.S. - G.S. - L.S.

On architecture

by Julius Evola

A century after Julius Evola's artistic adventure between Futurism and Dadaism, the value of his original contribution to Italian and international art history has been recognized. This came about with an unexpected irruption of Evolian works - mostly paintings - into the auction world and with the major retrospective exhibition *Julius Evola - the spiritual in art*. The tight combination of institutional events, more recurring conferences and further market operations - both editorial and artistic - contributed not only to the growth of the debate, but also to the inevitable explosion of controversies: some interesting and therefore noteworthy, others frankly despicable, but nonetheless useful for clarity.

All of this not only caused Julius Evola's name to be uttered with custom in various circles, from television to the press and the web, for the first time in fifty years since his death, but also allowed many Evolian "things," previously distractedly kept under dust or even ignored in certain collections, to literally pop up, returning to public interest.

In addition to the paintings, both unpublished and well-known, that have already passed to the art market, a certain excitement was registered by the December 2023 auction listing of a valuable copy of *Abstract Art*, Evola's debut volume dating back to 1920.

Printed in a very low print run (only ninety-nine copies), today one can count on the fingers of one hand the surviving copies of this book, which houses ten Dadaist poems, four compositions-two paintings, a drawing and a woodcut-and the famous theoretical position with which Evola tackles the subject, for the first time in Italy, of abstraction in art.

The exceptionality of this specimen, which multiplied its base price seventy-five times at auction, in addition to the already noted rarity and perfect condition of the object, is the dedication on the inside: "*To Virgilio Marchi, as a token of friendship and lively intellectual sympathy. J. Evola.*" But there is more. Attached to the small volume is a sheet of paper, written thickly on both sides: it is Evola's letter to Futurist architect Virgilio Marchi, which accompanied the book as a gift.

The missive, dating from early 1921, is a remarkable source of information, interesting news and important confirmations. On the first page Evola conveys to Marchi the impressions he had upon meeting József Vágó (1877-1947),

Hungarian architect who lived in Rome between 1920 and 1926. The young man, then, talks about one architect to another architect. And for the first time he says about architecture, with knowledge and appropriate terminology. Let us remember that Evola was then twenty-three years old and, although at the height of artistic maturity in his personal poetic and pictorial avant-garde, he was also a student of engineering and therefore knew certain technical aspects of the subject. In addition to the fact that this page represents and fixes a *unicum* among Evola's various interests, it is clear from what has been written that the Baron attended to the subject not only in intellectual terms and likewise identified architecture as another art form capable of shaping man in his time.

On the second side, however, in the same style as some well-known letters sent in that same period to Tristan Tzara, he confidentially addresses Marchi, concentrating a summary of what he was involved in at that exact moment, in an extraordinary year of artistic endeavors: it is thus one of the first rare official accounts, written in his own hand.

One very interesting piece of information is about his relationship with Filippo Tommaso Marinetti, who, Evola says, was stirred up against him by mutual friends, deliberately making the relationship between the two worse: he complains of inaccuracies about what was happening between him and the founder of Futurism, a situation that would degenerate into a disagreement that was never healed, with the known consequent souring between the Futurists-well-placed and fed-and the nascent and staggering Italian Dadaist cell.

A Marchi then lists the exhibitions that had just opened: in December 1920 in Geneva, for the International Exhibition of Modern Art (and we finally learn the number of works he exhibited here: five), and at the *Der Sturm* gallery in Berlin, in early January 1921. And then the more imminent ones: from the Jazz-band Dada-bal in early March to the exhibition at the Casa d'Arte Bragaglia, set for the following April 15, in which the Dadaist movement was officially presented in Italy, with an exhibition of paintings, poetic declamations, music and enunciation of the Dada Manifesto. Information that allows us to squeeze the date of the writing of this letter between mid-January and mid-February 1921.

In addition to the aforementioned Vágó, Marinetti and Bragaglia, Evola mentions Christian Schad, Enrico Prampolini, Francesco Flora and the "Dada friends of Mantua"-namely Fiozzi and Cantarelli-as well as the composer musicians of inspiration and reference of the Dada movement-Stravinsky, Casella and Auric-in a dense network of connections between the arts and cultural debate.

In just two pages the figure of a man in his early twenties, returned from a shocking war, is crystallized, a protagonist at the center of the dynamics that

have made that Italian artistic *milieu* register as among the most interesting and prolific of the 20th century.

George Calcara

Dear Marks,

I had met Vago before. His exhibition is, in my opinion, sufficiently interesting: "Hungarian style architecture"; reproductions of works executed several years ago. I had a discussion with him: style, he says, arises from organic and constructive needs, which in turn can be determined by the quality of the materials and means available; precisely from this inner need, and devoid of any "a priori" decorative and aesthetic purpose, the "fundamentals" of the various classical styles were born. Now those who today repeat proportions are merely using a cold formula, copying nothing but a dress and nothing more, while the content, the person should take shape from the constructive and practical possibilities of our age. In this sense, a reaction is needed, and to consider superficial all those attitudes that think "harmony" and "beauty" in architecture "in the abstract," that is, disregarding their constructive "a priori." There must therefore be nothing in architecture, even aesthetically considered, that does not respond to an organic need. Beauty and style will come as a consequence, without the artist (the architect) almost knowing and noticing it: looking for them instead in the clouds is the only way never to find them; because the "beauty" that can be thought of in an architecture not informed by such a constructive criterion that then brings, as a consequence, simplicity and elegant sobriety, is similar to what would come by conceiving a man with three legs (baroque). Instead on the two legs that correspond and serve the organic function, the architect's imagination will be able to create elegance: not the decoration, shiny shoe, silk stocking, etc. etc., but on something that is necessary: the leg. Vago also attaches great importance to the coloring of the masses, and to the furnishing of the rooms, which must reflect the forms of practical life and the sensibility of his own age. In this he is absolutely futuristic. In the buildings of which I see photographs, there is that the decoration and style in general, arises from a distribution of great masses, resolved with extraordinary simplicity. In a few days Vago will give a lecture I no longer remember where.

After that, I will share my news with you. Great struggle for the Dada movement. Disagreements with Marinetti, who has been convinced by some dear friends that I am campaigning against him, which is inaccurate. Exhibition in Berlin (all of January) of 58 of my paintings, mostly Dada: several favorable reviews from the

press, including from the *Berliner Zeitung*. The paintings will then go on to Munich Hamburg Dresden. Exhibition (coll'internazionale d'arte moderna) of five paintings in Geneva. Negotiations with Dada friends in Mantua to organize the Italian movement, with magazine (*Bleu*, of which two issues came out). Organization with German Dadaist friend Christian Schad of a Jazz-band Dada bal that will take place in Rome in early March with the competition of the best aristocracy: the music is specially made by Strawinsky, Casella, Auric, etc.; among the attractions, an "*exitation*" with simultaneous declamation of Dante, a fox-trott for percussion instruments and revolver shots, Beethoven's Fifth Symphony transcribed for fox-trott, etc. At the entrance, *Defense d'entree aux journalistes*. Organization of an exhibition of mine and other Dadaists at Bragaglia's for April 15: I will give a lecture at the "vernissage," with declamations of poems. Death of Prampolini's Italian art house. Article of mine against women in the I issue the *Current Affairs Chronicles*; on the second *Ü*, poem to be read in the streetcar. Preparation of a single international Dada issue on the occasion of the Dada-bal, etc. etc. Upcoming controversy with Flora on Dadaism.

I was really glad to get your postcard, because I thought you were dead, or something like that. I hope to have one from you soon, with information about what you are doing and what you plan to do. Bragaglia does not yet know anything about your exhibition: I advise you to write to him to book yourself, as he has already fixed many exhibitions.

affectionately yours
J. Evola

197 Corso V. Emanuele
Rome 12

Philosophical *diorama* - poster and table of contents

To elaborate a coherent, unified doctrine of the State, oriented in a traditional and organicistic sense: this was the main purpose that animated the intellectual experimentation of the column *Diorama filosofico*, third page of the newspaper *Il Regime Fascista* with which Evola attempted to continue and expand, strengthening its international scope, the brief publicistic experience already undertaken with *La Torre. Foglio di espressioni varie e di Tradizione una*, closed in June 1930 after only five months of publication (and ten issues), due to the well-known contrasts with certain fascist and squadrist circles - a project in turn to be understood in continuity with the experience of *Ur* and *Krur*.

Diorama was a metapolitical project with fully European horizons: Indeed, Evola involved in the publication not only inescapable figures of the Italian esoteric and metaphysical tradition, many of whom were already involved in *La Torre* - Guido de Giorgio, Girolamo Comi, Guido Cavallucci, Massimo Scaligero, Domenico Rudatis, among the most relevant - but also René Guénon (initially under the pseudonym "Ignitus"), and the great protagonists of the Central European revolutionary-conservative *intelligentsia*, whom Evola helped, among the first, to translate and popularize in Italy: Prince Karl Anton von Rohan, Wilhelm Stapel, Othmar Spann, Walter Heinrich, Albrecht Erich Günther and Gottfried Benn, among them. In addition, contributions by unclassifiable and in some respects unexpected authors stand out: Franz Altheim, Angelo Brelich and Adriano Tilgher, among others.

A project, that of *Diorama*, which is a sign of the specific and renewed vector of interests that animated Evolian research from the 1930s onward: the centrality of the metapolitical address; the attempt to create a European traditionalist network, centered on Mitteleuropa; the study of the *Konservative Revolution*; and finally, on the metaphysical level, the hybridization of "Mediterranean" magism with doctrinal elements derived from Nordic spirituality. *Diorama*, in the different denominations it assumed between February 2, 1934 and July 18, 1943 (on the heels of the Grand Council that challenged Mussolini), is notably a public - but intellectually intimate - diary of this itinerary. It too, moreover, belongs to the already long-standing - at least since *Ur*'s experience - sketchy attempt to steer Mussolini's government in a traditionalist direction, leveraging the theoretical and pragmatic elements of Fascism that could be welcomed from a metaphysical point of view, and mercilessly stigmatizing the deteriorating ones, summarized so well in *The Way of the Cinnabar*: "The "totalitarianism" in place of the "organic state," the ambition to be a mass regime, the Bonapartist moment-

dictatorial with the relative personalistic accentuation of the Head, a corporatism that only half-heartedly, and in inefficient bureaucratic superstructures, strove to overcome the class divide created by Marxism in business and the economy, the grotesque and insolent pedagogy of the so-called Gentilian Ethical State, and so on." Political errors that rested, according to Evola, on an unspiritually oriented anthropology, still exposed to the demonia of the modern *Zeitgeist*. "The initiative of the *Philosophical Diorama*," noted with acumen Renato del Ponte, "takes the shape, to a good extent, of an attempt to insert some of the themes of the KR [*Konservative Revolution*] in the midst of the debate on values aimed at giving a soul to that fascism which 'for better or worse has put on a body.'" *The bow and the club*, to quote a famous Evolian image.

The courage of Evola (who also signed himself "Gherardo Maffei" on *Diorama*) and the cultural openness of Roberto Farinacci, founder and editor of *Il Regime Fascista*, made it possible to bring this form of criticism, in the etymological sense of rigorous and demystifying discernment, within a publication that was neuralgic for Fascist "orthodoxy," as a pick for a *simul* interior and political refoundation.

An initiative, then, to be contextualized in a precise historical phase, but at the same time marked by wide-ranging, if not universal, visions that make *Diorama*, as Mario Bernardi Guardi had noted, a real "testament" of Evolian magisterium.

Offering a renewed glimpse into the genesis of this intellectual worksite is a valuable letter, included in this dossier, which documents the project's horizon and *Weltanschauung* in direct action. It is a circular missive dated December 20, 1933, signed by Roberto Farinacci and sent to the various future contributors to the "third fortnightly page" being prepared, which in fact was launched shortly thereafter in the Cremonese sheet. The directions signed by the "Direction" are clearly, in style and content, to be attributed to Evola himself, and help us to frame the spirit of the project, the only relevant explicit evidence of which so far appeared to have been provided by Evola himself in the aforementioned *Cammino del cinnabro*, several decades after the conclusion of the publishing experience. *Diorama* qualifies here as a valorization fascism as a "spiritual revolution" endowed with a "power of universality," inspired by the "classical Roman and Arian-Roman idea," with the political correlate based on an "aristocratic idea" and the urgency of building a new "elites." The heart of the operation, in any case, is metaphysical: it is on the "transcendent plane" that the game for Italian-and European-renewal is being played.

A valuable apparatus completes the dossier: the general index of all articles that have appeared in *Diorama* in the ten years of its publication. This table of contents is designed with a twofold function: to facilitate research activity of scholars who, we hope, intend to grapple with the examination of a unique cultural project in the 20th century; , to disseminate among readers the knowledge of a complex intellectual network that can still offer valuable guidance, in addition to the Evolian corpus, for those who intend to evoke a new European spirit, "which will speak to us from that world of unprecedented clarity, which expands and approaches, has for lineaments contempt for every creature of fear, hope and yearning, firm determining laws, objective relations of power, clarity, difference, action. [...] It is a "Doric world." Form and destiny: "moira." To each his established part and space, for an age to be carved in state and marble."

Luca Siniscalco

1. The manifesto of the Evolian column

Cremona, December XII

For now fortnightly--on about the 1st and 16th of each *month*--*Fascist Regime* will publish a "third page" tuned to an organic and unified program of action, based on the following general directives:

1) It is our premise that Fascism, besides being a political revolution, is, and must be, a spiritual revolution in the highest sense of the term. On this basis, it is an essential task for the best to specify the kind of spirituality that can be said to be "fascist" especially in the superpolitical arena, and yet with power of universality.

2) To this, our firm point of reference will be the Roman idea--more generally: Classical-Roman and Arian-Roman--understood as a tradition of virile realism, clarity, asceticism of power, dignity of the person, love of difference, hierarchy and Imperium--not only in the social, but also in the cultural and spiritual realm.

3) We consider as belonging to the past, and to be dismissed in their remnants, the "myths" and methods positivism, materialist scientism and socialist progressivism, as well as all that, as dull erudition and academic prejudice, stifles the feeling and understanding of what is living and "elemental" there is in both culture, history and nature.

4) We likewise exclude, and regard as anti-Roman and anti-fascist, any variety of the dominant erotic, fragmentary, calligraphic and narcissistic literature, and await a new epic style, a new simplicity in art, a new classical mission of it beyond the psychologistic and subjectivistic facetiousness of individuals.

5) Against the dangers of a materialistic development of the cult of action, which alone can lead to the new American barbarism and the "animal ideal" proper to it, we oppose that which in our heroic traditions-whose spirit for us is eternally alive-expressed a concept action as the path to pure spirituality, as the outward form of an inner fulfillment beyond both bumbling intellectualism and disanimated manhood. Even in the descriptive genre (impressions, correspondences, etc.) we will only be interested in that which obeys a point of view superior to the episodic, the "romantic," the "picturesque."

6) We recognize the right of a new aristocratic idea, necessary to give the system of political, social and even economic disciplines a superior point of reference. In other words, we recognize the need for an elite, which in its clear superiority in the face of empirical, personal and passionate values and motives, in its disdain for the equation: well-being-happiness, in its aspiration for a higher life "free from limits of time and space" (Mussolini) constitutes the force of an ideal in action and establishes itself as a living ruling soul at the center of the hierarchical whole and the new Fascist culture.

7) We consider that the depersonalizing and leveling collectivist deviation, in addition to the social level (Russia, America), is also to be fought on a transcendent level. We therefore oppose all those new, or pseudo-spiritualistic, or mystical or pseudo-religious tendencies, which end up with the exaltation of the irrational, the formless, the promiscuous in a pantheistic immanence or in a humanitarian and pacifist confusion. On the level of spirit, too, we are for the principle of authority and hierarchy. In this sense we can call ourselves "traditionalists," we reject the prevaricating pretensions of Enlightenment and Jacobin individualism and all its derivatives, we regard so-called "free thinking" in regard to true spirituality as superstition, and if we admit a freedom we do not admit it *against* religious traditions, but *above* them, that is, on that higher plane from which each of them derives its origin and effective authority; outside any sectarian limitation.

On the basis of these general directives a unified group of writers will thus begin an orderly activity, positive on the one hand, polemical-critical on the other, with decisiveness and impersonality. Such a group will be joined by well-known foreign personalities, and it will not be closed to the example of so many literary "churches"

prevailing: anyone who, having actual competence, sincerely and disinterestedly adheres to the indicated guidelines may belong to it.

Ours, is an attempt to constitute an organic type of third page, such that it serves not so much to distract and amuse the reader as to make him think, calling him back to those inner values, without which life is a dark and meaningless affair.

Management

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Albrecht E. Günther, *Notes on the warrior education of youth*.
Giovanni Costa, *Sense of Roman Fatherhood*.
Guido Cavallucci, *Culture and Politics*
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Julius Evola, *Perspectives*
Seneca, *Maxims of Roman Ethics*
Carlo Rossi di Lauriano, *Fascist racism: an outdated problem*.
Massimo Scaligero, *The "divine" in the morality of Rome*.
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[Anonymous], *The bow and the club*

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[Anonymous], *The bow and the club*

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Guido de Giorgio, *"Mercuriales viri". Art and tradition*

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[Anonymous], *"All front."*

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[Anonymous], *Aesthetics of Power*

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Ludwig Ferdinand Clauss, *Racism in the Second Degree. Race as an inner decision*

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Julius Evola, *Symbols and Races of Origins.*

Francesco Beduschi, *The "race" in the origins of Rome.*

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Maximus Scaliger, *The Jews, the Land and the Homeland*

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Guido de Giorgio, *On Fascist Romanity as a "sacred" apex*

[Anonymous], *Knowledge of Bolshevism*

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[Anonymous], *Perspectives*

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Massimo Scaligero, *Culminations of the Air Tradition. The perennial empire*

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[Anonymous], *Horizons*

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[Anonymous], *Glossary to the "Secret War"*

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Julius Evola, *On the "Degrees" of Racism*

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Guido de Giorgio, *On the traditional function of the sexes.*

Nietzsche, *The "Great Style"*

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Seneca, *Roman Ethics*

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Heinrich Himmler, *An article by the Fuehrer of the Germanic SS. Principles for a new political-racist elite.*

Carlo Rossi di Lauriano, *Aspects of a new generation. On the new loneliness*

[Anonymous], *Subversion and Modern Art.*

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[Anonymous], *Air Traditions. Transmission.*

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Guido de Giorgio, *Rome measure of fascist orthodoxy* Julius

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[Anonymous], *Wisdom air. Cure of humanitarianism*

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G.B., *On the Science of Subversion.*

Giovanni Costa, *Attributes of Roman Sovereignty.*

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Guido de Giorgio, *Perspectives on Tradition. The "futuristic" myth.*

Massimo Scaligero, *The hooked cross and the solar tradition.*

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Carlo Rossi di Lauriano, *Face of a New Generation. New Realism* Julius Evola,

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Plotinus, *Classical Aesthetics. Beauty and domination*

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[Anonymous], *Beware of false turns*

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Guido de Giorgio, *Fascism and Rhetoric.*

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Guido Cavallucci, *To give principles to the new generation.*

[Anonymous], *Race consciousness in fascist women. Results of the competition*

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soul Marcus Aurelius, *Maxims of Roman wisdom*

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Aldo Modica, *On the meaning of spirituality in biology*
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John Preziosi, *For the integral solution of the Jewish problem*.
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John Savelli, *The Judaic Mysticism*

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Clement Rebora and an encounter he had with Julius Evola

by Goffredo Pistoni

Before embarking on the reading of this essay by Goffredo Pistoni devoted to Julius Evola's relations with Rebora, a contextualization of the paper, along with a brief *excursus* on the two protagonists, will not be unnecessary.

They had both published poetry in their youth, loved the mountains for their solitude and closeness to spiritual heights, and had experienced the trauma of war, of the close explosion of a bomb, but from the latter experience Clemente Rebora (1885-1957) drew the seeds that would lead to his conversion in 1929 and his pronouncement of vows in 1936; Julius Evola, on the other hand, drew from it, in addition to a paresis of the lower limbs that rendered him immobile for thirty years, a confirmation of his imperturbability and of his propensity for an ascetic and metaphysical spirituality, which had nothing to do with a devotional type of religiosity much less a Christian or Catholic one, although his youthful anti-Christianity (that of *Pagan Imperialism*, 1928) had been much tempered with a reassessment of medieval Catholicism (ever since *Revolt Against the Modern World*, 1934), but never went further than such statements as: "Those who are traditionalist Catholics are only half traditionalists." These two figures, apparently so different, met due to a concomitance of singular circumstances, which are perhaps worth recalling, not least to understand how the rumor widely spread in certain Catholic circles that Evola was on the verge of conversion and even asked to go to Lourdes, evidently in the hope of a miracle, came about.

This is how things went. The go-between was precisely Pistoni, a friend of the philosopher and an exponent of republican fascism who during the CSR directed the Milanese weekly *Il Fascio*. Julius Evola, after three years of hospitalization in Austrian hospitals and nursing homes (in Vienna and Bad Ischl), through the good offices of the president of the Red Cross, Umberto Zanotti-Bianco, his friend, was transferred to Italy in August 1948: after a stay at the sanatorium in Cuasso al Monte (Varese) he arrived in Bologna, the CRI hospital No. 46, "Centro Putti," Ward 3 b. From here he began to resume correspondence contacts with various friends, including evidently Pistoni, who visited him in early 1949, perhaps in April.

Meeting the old friend, seeing that man his fifties stuck in a bed and in a chair, that man who had traveled all over Europe and accomplished climbs of the upper sixth grade, certainly had to impress

Pistoni, who probably thought of the that Evola needed spiritual comfort, perhaps from the very religion that had never been at the top of his sympathies. And so he wrote to Don Clemente Rebora, a Rosminian, who wrote back on May 2, 1949, accepting his invitation to go from Rovereto to Bologna. On that same date Rebora wrote to Provincial Fr. Gaddo to obtain his consent to that visit, enclosing Pistoni's missive. Here is the text of the letter, originally published in *Letture* (No. 549, August-September 1998):

P.D. Gaddo
Jesus Mary Joseph

Rovereto, 2 of the month of Mary, 1949

Returning to headquarters, beloved Father, I find the enclosed herewith, and await your word whether or not to accomplish what is indicated therein. In my misere Jesus makes me feel a yearning of his cooperator for this work of charity: Prof. Evola had seguito while directing occultist currents; if I remember correctly, however, I do not know him personally. Perhaps it would also serve to purify my past. But I am overjoyed at fiat.

Rather, I have to tell you that the commitments that come my way, my exhausted strength, and so on, make it very difficult for me to prepare something somewhat sensible for the Holy Exercises to our Brothers in Stresa, immediately at the beginning of July. Father Rector, too, observes to me, moreover, that it is not convenient to force them immediately into concentrated life after a year shut up in their offices, and it would seem well to let them breathe a little first, and to bring our Retreat into the second half of July, as Reverend Most Reverend indicated. In any case, again, fiat.

As for Attilio, Father General has given 10,000 lire for Lourdes; with all the ins and outs the quota will soon reach 20,000 lire; do you think the Province can contribute, or should I turn to the dear friends of Oftal to complete the shortfall? And again: if it would be possible for you to get me the three detached sheets on the Passion of Jesus, with all your ease, I would be grateful. And are the considerations on death as a teacher of life all by Fr. Lanzoni or do they come from the Founding Father? Forgive me if I burden you with so many things; and bless me always, and I am in Sanguine Jesu Mariae.

Don Clemente

As you will see from the enclosed letter (which it is useful for me to read again) her reply is urgent so as not to delay (should she decide for yes) in coming to that sufferer.

The meeting between Evola and Rebora - who advised the philosopher to go... to Lourdes, in search of a "grace," a proposal obviously rejected by the person concerned - took place on May 10. We have the two points of view, reported in Goffredo Pistoni's article, which came out in *La Torre* (No. 61, May 1975, p. 9- 11) and is reposted here, testifying to a mutual respect, but a clear difference and distance on the spiritual level.

Hence, passing word of mouth, the legend of an "Evola on the road to Lourdes" was born. But the fact itself and the exchange of letters demonstrate the possibility of a conversation, of a high and noble dialogue, albeit on very different planes. If one stands not with aprioristic hostility, rancor and malice in the face of the Other, when one recognizes a cultural and spiritual dignity even to those on completely opposite shores. It seems to me that the fleeting contact between Rebora and Evola stands to demonstrate just that, and at the highest level.

Gianfranco de Turreis

Clemente Rebora was born in Milan on Jan. 6 (Epiphany) 1885 and was baptized on the 8th in his parish-Saint Francesca Romana-and it is not known how or why he was baptized, having been born into a family with high moral principles, but not Catholic; an orthodox Mazzinian family.

Clement did his classical studies and began his medical studies at the University of Pavia; undoubtedly the choice had been determined by his desire to be able to do good to men and when he did not yet know that his vocation, rather than to cure men in bodies, was to cure them in souls.

He goes on to the Scientific-Literary Academy in Milan and takes a Bachelor of Arts degree, as well as a magisterial diploma for literary subjects and takes a course in philosophy, without graduating. His teacher is Piero Martinetti, to whom he is attracted, but without finding sufficient comfort in him. Clement feels the vocation of teaching as a mission and goes to teach in night schools to devote himself especially to the humble, but in his poems he confesses his despondency. He does everything to help others spiritually as he feels everything rolling around inside him.

He sends, in 1913, seventy-two of his poems to Prezzolini, who publishes them for him in the *Voce* editions; he has become friends with Boine and in 1915 enters, as a second lieutenant, among the combat troops the area of operation at Gorizia. È

battered by a bomb explosion, but he is also distraught spiritually. He does not deny the ideals of patriotism, of heroism, but his ideals of humanism, of brotherhood, collapse in the face of the reality of life.

Conversion to Christianity was but the understanding of something he had been seeking all along, which he had been seeking by his own human means, but which came to him from Above in a moment of broken reasoning. It was a true enlightenment.

The event of Rebora's conversion occurred in 1929, when he was forty-four years old. On November 24 of that year he made his First Communion; on July 12, 1930 he was administered Holy Confirmation from the hands of Cardinal Schuster, in "his" Milan Cathedral. On the advice of the same Cardinal, on May 13, 1931, Rebora was a novice at the Institute of Charity (P. P. Rosminiani) at Monte Calvario in Domodossola; there, two years later, he made Religious Profession and on June 20, 1936, in Stresa, he made Perpetual Vows. In Domodossola on September 19 he is ordained a priest and on September 20 (also of the same year) he celebrates his first Mass: he is fifty-one years old.

On May 10, 1949, Fr. Clement Rebora is in Bologna in a hospital at the bedside of Julius Evola, who is infirm, with paralyzed legs due to a bomb explosion during a Russian-American raid on Vienna. His spine has been injured, or a clot, as a result of a hematoma, has entered the bloodstream and arrived in the cerebral center of ambulation. Lucid, always, however, the mind.

What could the two men have said? Perhaps talk about their common passion for the mountains? In this they would have understood each other, even though they went down other paths. Rebora went to the mountains alone to find solitude, to search for God, when he had not yet found him. Evola wanted to find him in the Absolute, to enter it, to arrive at ruptures to other spiritual states. The one pulverized in God, but who hopes to be received into His Heart; and the one who wants to dispense with all connection-other than his books-and seeks Him in the Absolute.

Fr. Clement Rebora died on Tuttilanti Day (1957) in a room facing a blue lake and near a cage of songbirds, holding the rosary in his hand, calling out to Mother. He was buried in a grave resting on the earth.

Evola (on June 11, 1974) wanted to die standing by his desk, in a suffocating, breathless city; he had his ashes taken to the perennial snows of Monte Rosa, a desire for the Absolute, for Altitude.

I met Evola in 1941, contributing to some magazines, and we became friends.

In 1944 we met at Desenzano station, getting off the same train after he had managed to escape from Rome, crossing the "Gothic Line," because he was wanted by the "Allied" police; the next day I returned to Milan and he left for Vienna. I was able to meet him again only in 1949 in Bologna, and to that hospital I referred Clemente Rebora, whom I had met two years earlier, thanks to a common friendship with Don Carlo Gnocchi.

To my invitation Don Clemente responded with this letter:

Jesus Mary Joseph

Rovereto, 2 of the month of Mary, 1949

Returning to headquarters, after an absence, I find Yours pressing to my heart, my dearest in the Lord. I send Yours to the Father Provincial, if he will grant me to go to Bologna. But before the answer reaches me - since it will be favorable - will I still be able to find him in that hospital? Would you have no way of knowing for sure how long he will stay there? It seems to me that Jesus gives me the grace to feel a breath of His cooperator and I would run at once if God willed. In the meantime I entrust myself to Him with my heart in prayer, and I know that I can also count on your assistance not to mar the ways of Infinite Love, most merciful: so that if useless servant, not useless.

I embrace you gratefully (also for the generous practical offering) for giving me such an opportunity to do the good of the All Good, in Sanguine Jesu Mariae.

Don Clemente

Rosmini House - Rovereto (Trento)

Rebora went to visit Evola, and I do not know what the two said to each other: only something can be guessed from the letters sent to me by both of them.

In a letter sent to me on May 11, 1949, Evola makes mention of the meeting, but as something marginal:

Father Rebora came to see me yesterday. He is an excellent man, but, practically speaking, I merely let him speak and tell about himself, and the case has no more value than that of a "testimony"; he feels that he has realized the Mystery of the Christian form, which one may well admit, noting, however, that such cases can be accompanied with no light of truly transcendent illumination in the doctrinal regard; in fact, his judgments in regard to everything that is not Christianity retain the character

at all profane proper Catholic apologetics: the truth in eminent form is found only in the doctrine of the Church and the Ministry in its supreme form can be realized only in the sign of Christ... In such cases, it is good not to interfere and not to disturb as whoever it is.

But here another letter from Evola, dated May 17, 1949:

I thank you for your interest in recommending to me the proposal of a visit to Lourdes made to me by Father Rebora. I enclose a copy of the reply I thought I was giving. I add that it is not clear to me how you can think, in referring to cases of this kind, of a manifestation of "Truth." It would seem to me that, at most, it would be a matter of ascertaining, in a specific case, as real what must certainly be considered possible, in Lourdes as elsewhere, in a general way...

On May 14, 1949 Evola had thus written to Rebora:

I sincerely thank you both for the trouble you have taken in coming to visit me and for the solicitude shown by your offer of a visit to Lourdes. About the latter, I do not think it makes sense, not because there is any bias on my part, but for reasons let us say so technical, which those who make their own the point of view not only of faith, but also of knowledge could easily recognize.

I will mention that I would go to Lourdes to ask, in the office of grace, that the physical impediment be removed. Now, I have already told you how little this means to me, and even if the evil were far more serious, not for such things should a man worthy of the name turn to the supernatural. Thus, first, the premise-base, which is that of an ardent desire for healing, is missing. If I were to ask for a grace, it would rather be that of understanding the meaning that, in spirit, has what has happened - whether it persists or not; even more, of understanding the reason for my continuing to live. I have already mentioned that in the incident it was like an enigmatic answer to my asking - through exposing myself to danger - whether my earthly life could be given an end. Secondly, I must say that among the symbols of Christianity precisely that of the "Mother of God" is among those that speak least to me, that are most foreign to me [...]. In my rule, to be absolutely honest with myself, it is this, Father, that I must tell You. In any case, for the spirit that Your proposal testifies to, I am very grateful to You.

Devotedly believe me

His
Julius Evola

But, between Evola's two letters, one dated May 11 and the other May 14, I had received a letter from Rebora, written in two times, in Bologna and Rovereto, from which it does not appear that Evola merely listened.

Jesus Mary Joseph

Bologna, 10 of the month of May 1949

I now return to our Evola; we spoke at length, we parted fraternally, but without any visible change, which, moreover, I could not expect; I felt him as one who seeks the "bulk of the army," as he told me and in suspense waiting for what will become of him; agreeing against this world but as thirsting for the absolute that nevertheless eludes Him who said, He who thirsts come to me and drink. He told me that if I come again from Bologna, return to him, however, I did not think it good to prolong my stay in Bologna, not discerning any sign of Grace to second for now. Oh, let us love him so much in the Lord! And let us pray that his works - of which he is editing a reprint, with a few more new volumes - will not shackle him, with the success they have, and will not harm souls by forcing them into a false spirituality ("images of good following false"), especially if there is inner duplicity.

Rovereto, May 12, 1949

Back at headquarters, I close this letter by telling you that a supernatural tenderness grows in my heart for him. He narrated to me an inner fact that occurred to him in the bombing of Vienna, and he added that it nevertheless remains mysterious to him, with this ongoing trial of his. I, on the other hand, trust that I see in it the providential and decisive fact for his soul. He thinks that this morning I wrote to him proposing to come to Lourdes on the hospital train that will leave on the 27th of this month from Vercelli and in which I too will be - God willing - as one of the spiritual assistants.

Let us be united in praying for him in the Charity of the Risen Christ.

Attend and have - if you believe - some Holy Mass celebrated for him.

I hope to see you in Milan either on the 25th evening at the Cenacle, or on the 26th where I plan to be, so that I will be ready to leave the next day for the holy expedition.

Forgive the hurry and the ruffling, but welcome the exemplary peace that pours forth in embrace as I thus write to you. In sanguine Jesu Mariae.

Don Clemente

Divine Providence kept expenses to a minimum: about 2,000 lire for the trip; lodging I had from the dear Salesian brothers in Bologna.

I did not let Evola know about the letter received from Rebora, and he was never mentioned again, but our relations became more cordial.

I sent Evola Christian texts, e.g., by Stoltz, which he later quoted in one of his books; Origen, Maximus the Confessor. M. Eckhart was mentioned, which interested him.

He urged me to write "a few things" about Christianity from the esoteric point of view, but I did nothing about it. He had me contribute to journals and published articles and approved them. He quoted me in one of his books. Evidence of our friendship is the series of nearly one hundred and twenty letters between 1949 and 1960.

In 1960 - Rebora had died in 1957 - I published some of his letters and among others the one dated May 10-12, 1949, which we know about and which I had not let Evola read. Now Evola came to know about the publication (perhaps, I made it known to him myself, thinking that these were outdated things) and, suddenly, he wrote to me with insulting words inviting me to break off our relations.

I continued to read his writings, becoming particularly interested in his defense of the paternal principle and related values, and in 1970 I ventured to write to him, partly because I had learned that he was ill.

He replied cordially and also wrote to me in 1972, but I want to consider as my last farewell this letter from which I extract an excerpt. It is the real last farewell.

Rome, 3.1.1971

Dear Pistons,

I received your note and thank you.

Many are the things we could wish for together, but, as far as the world around us, the outside world, and especially Italy is concerned, I fear that there is little to hope for and that far away and problematic is the return of the dawn... Retrospectively, about the rift... You must have understood the attitude I had to take... Add to it, in my regard, the matter of Lourdes, combined with the good Rebora, evidently starting from such a presumption that the rather offensive supposition (I hope you

recognize), that the mere trivial prospect of coming to terms with my physical handicap was such that I would approach a faith that is foreign to me and which I consider superior [sic]. Given such an understanding, she will recognize that it was natural for me to put some distance. To let her follow His way.

I write them in pencil because I have to keep myself lying down, with the physical not really going well. As early as early last February, all of a sudden ... Now the whole thing is normalizing, but for now I can't get up ... Conditioned by physical stasis (refusal of food) I am in a state of great weakness. Of course "leaving," at last, is what I most hope for, given the sense where "the wind of history" blows and given that what little I could give by writing I think I have now given.

Good.

With cordiality and ancient friendship

Julius Evola

I merely replied that it had to be ruled out on Rebora's part-and mine as well-a desire to take advantage of his physical handicap. Perhaps we had some naiveté, but at least on Rebora's part, a pure spirit of charity, and, on my part (but I did not say so) the hope that I could have from him a help to my Christian and Catholic commitment, which I saw - and see more and more - losing hand in hand with transcendent values: human, too human. I thought it was not impossible to reconcile-as for so many centuries it was reconciled, albeit with a continuous seesaw-the two poles, Heaven and Earth, the father and a sanctified earth, Mary.

Roman encounters amidst the ruins

by Henri Hartung

The writing we repropose in these pages is a diary, covering the years 1964-1971 and documenting a series of meetings that took place at 197 Corso Vittorio Emanuele between Julius Evola and the Swiss Henri Hartung (1921-1988). A prolific author of books, some of them very successful (such as *Pour une éducation permanente*, published by Fayard in 1966), among other things Hartung was the son-in-law of Wilfrid Baumgartner, minister of finance under De Gaulle. Returning in those long afternoons spent in the shelter of city traffic, within the four walls of the house in which Evola is stuck after the Viennese incident '45, are the names of many intellectuals dear to Hartung. One above all is Rāmaṇa Mahārṣi, whom the Swiss writer met in 1947 in India, where he went on business. It was a fateful encounter that thunderstruck him, so much so that in 1977 he and his wife Sylvie founded an Ashram in Switzerland named *Centre de Rencontres Spirituelles et de Méditation*, entirely dedicated to spreading the thought of the master of Advaita Vedānta.

Just as the name of René Guénon surfaces, in whose work Hartung came across in 1938 at the urging of his friend Olivier de Carfort, who signed several pieces in the Guénonian journal *Études Traditionnelles*. He even initiated a correspondence with the French metaphysician, this time through the mediation of the Romanian traditionalist Michel Vâlsan, editor of the journal just mentioned between '48 and '74, the year of his death. These are all equally decisive encounters, if it is true that Hartung will follow the same path as Vâlsan (and Guénon), converting to Islam moving from "perennialist" assumptions.

Those mentioned are just some of the spiritual antecedents of the chats between the two documented in this diary, republished here after years of oblivion. Talks made possible by the mediation of Jean de Foucauld, head of Éditions de la Colombe. For the Parisian publishing house, Hartung's book *Unité de l'homme* came out in March 1963 - read and appreciated by Evola himself, as can be read in the following pages - while only a year later, in June, the French translation of *Riding the Tiger* would be given to the presses. Well, Hartung asks his publisher for the Roman philosopher's address, knocking on his door on October 24 of that year. It is only the first in a series of visits, collected in this essay, originally published in French in the magazine published by Pardes *L'Age d'Or*, in a monographic issue entirely devoted to Evoli's work, given to print in the summer of 1985.

After that, the text came out in Italian in *Arthos* (no. 33-34, 1989-1990), the

most long-running Italian "traditionalist" publication, along with *Vie della Tradizione*, in the version by Armando Ventrice from Valle d'Aosta. The introduction to the text, attributable to Renato Del Ponte, editor of the periodical, concludes with these words of the translator, which we quote as further documentation: "To this multi-year account, so unusual and captivating, it is quite likely that someone else would have put before it a clarification (concerning, on the one hand, certain passages of those conversations, in perilous counterpoint with the better-known literature, and, on the other, that dogmatizing and declamatory aura that always redounds on the French language: the latter never being able to fully grasp Julius Evola's thought and *dolce stil novo*). Hartung, on the other hand, does not, at first glance, present himself as a disciple, but as a mere admirer and man of scholarship, paying attention mostly to certain and very particular aspects, which moreover gives the document much of its interest. In the end, there is little to clarify. It is nice, rather, to recall among oneself the Evolian word, which represents, in culture as well as in the spiritual field, the ultimate liberation from any easy catechism - and to be able to enjoy it here as well, in that collage of personal memoirs, where then (another nice side) the coldness of exposition and certain pauses of tedium that in actual books one often encounters, more than one likes to say, is completely absent."

Andrea Scarabelli

Rome, October 24, 1964

"Today the residual forms of Tradition are no longer traditional. So that we are in the impossibility of talking about esotericism. For those who came before us, the right hand as a way could constitute a reality. A whole general climate allowed for the realization of the person. But, in our days, the left-hand path is the only viable one-Hindu Shiva-that is to say, an exceptional situation that calls for individual solutions compatible with the character proper to those who still feel committed to a spiritual path. Let us find again the 'know thyself'."

The man who thus speaks to me is hieratic. Dressed in a light-colored smock and pullover, he sits, or rather stuffed into a large armchair. His stillness fascinates me. A body paralyzed in his lower limbs, but a direct gaze, too, that comes, as a master of Zen Buddhism would say, from before looking-and seeing-is an evidence that surpasses material data. There is in him like a magnificent dominance of the simple episode

existential. One meeting is enough to understand that this man was able to speak of his trauma and paralysis as "a purely physical impediment which, apart from practical annoyances and certain limitations of secular life, touched me little, my spiritual and intellectual activity being in no way impaired or modified by it."

I am standing in front of Julius Evola. Less than three days earlier, during a conversation with the publisher Jean de Foucauld, head of Éditions du Vieux Colombier - la Colombe, I find out that the author of *Riding the Tiger* is still living, living in Rome, where precisely I was to go two days later to deliver a lecture there.

Having asked, the chance to meet him is propitiated and here I am, knowing well in my heart where I am going, as I follow the usual route leading from the city center and the main station to the Vatican: via Cavour, the ruins of the Forum, Piazza Venezia, Corso Vittorio Emanuele II. The black cars of the Curia and the Monsignors make their way ... but I stop in front of the doorway of a solid house, climb the five floors up a beautiful stone staircase and find myself in front of Evola, who welcomes me and imperturbable, without the slightest preamble or the shortest sentence of circumstance, begins a dialogue that will go on regularly for eight years.

"For me the way is that of a Kshatriya, I am the sword and Guénon is the priesthood. In relation to combat, there is a twofold caesura-the magic circle-that of meditation, and that of meddling to the action itself."

"Does it mean action as such does not interest you, and yet you cannot help but act?"

"Action is heroic and noble, but one must be able to lose everything in a minute and be willing to do so without fear. Threats are scimitars in the air."

"Moreover, one needs, in order to act in an age like ours, to know what one wants to do...."

"Action is the result of pure soul-searching, addition to adherence to a conventional religious form, which, at best, can only be a preparation."

"This pure inner quest is the path indicated by Sri Ramana Maharshi. He calls it *Atmâ-Vichâra*, the investigation of *Atmâ*, the supreme principle. Hindus also speak of *Viveka*: discrimination, that is, still introspection."

"But there will be no results if the temperament of the seeker is unprepared and entangled in the notion Thou-I. Religious dualism keeps away from true transcendence."

May 14, 1965

"Central importance of loneliness.

The sentence falls in the silence of the room, made darker by the large number of abstract paintings, animated with shadowy and dynamic forms. The buzz of the city barely reaches this fifth floor, whose windows look out to the Janiculum Hill. *Solitude*. I think of all those for whom Evola is the spiritual guide in every action. He himself, does he not express himself in this way, when the twilight of his earthly existence now comes?

"There is an important difference between liberation, in the Vedantic sense of the term (Maharshi is a *jivanmukta*, a living liberated person), and freedom, which leads a self-possessed man onto the ray of the Center, with no possibility return," he replies. "Liberation and solitude are achieved. As for freedom, the first sign that the ray is connected to the Center is the rejection of existential anguish. The latter is like a toothache. Of course, Christians declare that the saint is subject to temptation. This, as they say, can come and go. But this movement must in any case be temporary. If one is in the truth, that, if the link with the Center subsists, when the current no longer passes the scrap metal falls back, and that is, more or less, what happened with fascism and Nazism. What matters is to understand what you do down here, what I do down here."

May 15, 1965

The two taboo words have been uttered: fascism, Nazism. Resistant, condemned by the Germans, of a social sensibility at least different from Evola's, although I have never approached a political party I find myself in dialogue with him, with this man who claims to be right-wing, who even spells the word with a capital letter, who knew Mussolini and who inspired the Ur Group, in which it is difficult not to discern a movement similar to Nazism [*sic*]. What a gulf between us... How could the contact be established? Simply, and it was immediately clear to me, because in each of our meetings Evola invariably, I really mean without exception, placed himself on the ground of the traditional idea-which is also mine, since I met René Guénon.

"Every action brings in itself a reconversion, a level break," and I read later that he had written that "knowledge must have the function of an instrument for the real realization and transformation of being." Moreover, but

this other reason dawned on me much more slowly, Julius Evola's engagement in activities close to the two governments, German and Italian, of that era proceeded from a thoughtful analysis. For him it was not a matter of defending a fascist regime, but of advocating what, within those regimes, gave hope for a reactualization of traditional principles.

Taking into account what the regimes in question became, and this well before their military defeat (and Evola himself speaks in this regard of "that which was insubstantial and deterrent, especially as human substance, concealed behind the façade of fascism"), one may wonder how a man of his intellectual strength and spiritual power could have believed the Nazis, or the fascists, capable of promoting a reevaluation of traditional perspectives. Perhaps an element of an answer is found in this remark, made precisely during the May '65 interview.

"What is of interest, in action, is the achievement of a tension linked to a non-trivial life: striving for overcoming, contributing to that inner revolution without which there can be no worthwhile commitment. This attitude can then become heroic, spiritual and give support to the 'men among the ruins'."

October 1-2, 1965

"Nowadays, the normal man is a sick man; he must be shaken. Taking risks, during a difficult climb in the high mountains or driving a fast car is, like the sexual act experienced as a fluidic union, contributing to the destruction of the ego. We are talking about somewhat "sacrificial" behavior that results in a rupture. If the mountain guide, or those who direct a competition, attach themselves to a technique and not to transcendence, this loses all meaning on a higher plane. The same is true of lovers who in the sexual act are carried by mere desire."

May 13-16, 1966

"In the world as it is, is it not worthwhile to give oneself the means of this inner rupture of which you often speak, not by taking more or less outward risks, in the mountains for example, but inward ones -- by practicing meditation?"

I was formulating this question considering the importance in my life of practicing Za Zen.

"On one level, nothing is necessary. Why follow a law or rituals of moral order and observe prohibitions? Perhaps as a starting point? And again: an exotic, foreign practice can be current (actualized) and not merely

virtual and unrealistic in the case of Western people? Zen Buddhism is clearly an exception, since the exercise it proposes, still and silent meditation (Za Zen) seems to me like an organic technique centered on the control of breathing. It is identical then with what I termed a nontrivial life, an act of rupture, having its chrism in the metaphysical foundation of that doctrine: the identity of transcendence and immanence, as taught in the *Mahâyâna* (Great Vehicle of Orthodoxy), is clearly reflected there. Za Zen is the awakening of the firehorse, the rejection, even in the crude sense of the word, of our limited self. Nonetheless, for this exception to remain valid in Europe, it is appropriate to practice in a suitable environment, comparable to what may exist, for example, in Japan: this question of "climate" is difficult and makes such an approach problematic in the West, where the Europeans concerned remain, apart from their efforts in meditation, beings dragging a mundane and profane existence. Conversely, it remains possible to experience this inner rupture in all daily acts. Here it would be necessary to recall and assimilate the concept of intention: intention with which one does this or that thing. It is the *niyyah* of Muslims."

September 30-October 1, 1966

Julius Evola, who had commented with friendship on my first book *Unity of Man*, is more reserved about the second, published in the spring: *For a Permanent Education*. In this regard, he insists on purpose, on commitment.

"His book can be useful, and the last chapter (*From Birth to Death*) is important. But, in the final analysis, what is the use of getting right views, for his readers, if they then accept the 'system,' which remains something fundamentally profane?"

Who can estimate the weight of these few words, on the occasion of "my" break with the system, less than two years later, in the aftermath of May '68?...

Returning to our exchange of views around the Path, I ask Evola to clarify the notion of the inner "tear," which he had spoken of regarding the Zen current of Buddhism.

"The purification individuality could not be the same in different cases: it depends on the path followed. In Zen Buddhism, as in Hindu tantrism, the quest for organic overcoming is at issue. In *karma mârga* (the Hindu way of action, which parallels *bhakti mârga*, the way of love, and *jnana mârga*, the way of knowledge) inner work can play the same role, if and when

lead to the limit of tension and sacrifice. It seems important in such a case to be responsible for one's own activity and not a mere doer; but three rules are to be considered above all in this game, the results of which acquire value only if: *a)* they do not produce attachment: notion of detachment and sense of our limits; *b)* they remain in the right place: beyond transcendence; *c)* they correspond to our dharma: because they are natural and not forced." He concludes:

"Moreover, all this is a preparation for the 'dry way,' arid, to be traveled as an indifferent but radiant spectator. Such radiance comes from within, nevertheless it is not pride at all."

September 23-24, 1967

"About the ego and the self, there is a distinction to be made between the individuating individual and the individuated individual. In the former case, in the highest eventuality, one may regard something as a "decision to exist" or, on the other hand, a transcendental possibility of remembering oneself: the Christ Jesus, the prophet of Islam Mohamed, other beings invested with a mission. Such a glimpse is bestowed in a kind of intoxication, somewhat like one who (one might say), intoxicated with wine, then subjects himself to the outcome of his misrepresentations. Meditation exercises, where they are connected to breath control, can also lead to that reminiscent abstraction (the "remembering"). As for the "individuated" individual, he is here, in given situation: the good way, for him, is salvation, initiation (but which and in what context?) or more likely certain exercises, may lead him back to the first case."

"What do you mean by 'exercises'?"

"The power of trust, *sâdhana* and *bâla*. And again: *a)* knowledge; *b)* loyalty, understood as inner neutrality: the opposite of hypocrisy; *c)* free renunciation: if I cannot attain it (the object), not to be attained and limited by it anyway; *d)* manly energy, the Latin word *vir* being somewhat different from *homo* (pei Latins *vir* designated the spiritually accomplished man, and *homo* the ordinary man); *e)* certain efforts at symbolic visualization, making sure not to be sidetracked by either the past or future-or by excessive imagination; *(f)* the habit of inner concentration, which is a form of detachment from the mental, much needed today. Such exercises are practicable (in principle) in the office, in New York, or in the deleterious environment of modern "democratic" countries, amidst the bustling, cackling crowd. Avoidabsolutely avoid bad conformity."

"To escape this danger, it seems to me to be most important to find one's vocation (daily summarized awareness, of one's *dharma*), which is like the outer side of 'know thyself.'"

"In vocation, Maya acts, the illusion, but also the magical aspect that the world configures for each of us. The vocation rediscovered and translated into practice can be the passage to an extreme tension: it is the heroic vocation. I can add to the exercises enumerated above ethics, when it is not a moralizing morality, but a sum of propitiatory and instrumental elements, with a view to the gradual neutralization, and then suspension, of "wandering thought." Attention then appears, gravity. All this puts an end to the suppression of fear, by means of the immovable ascertainment of one's own righteousness, by means of detachment opposed to the stragglings of the imagination."

June 14-16, 1968

I appear in Corso Vittorio Emanuele II still under the effect of the "events" culminating for me in the withdrawal from the whole of my professional duties. I explain at length to Evola how I experienced this month of May, the meaning it then acquired in my eyes, the message of which it seems to me a harbinger.

"Today, it is the mountain that comes in search of the prophet. There is too great a distance between the individual and his deep dimension. When it diminishes too abruptly, everything jumps-but one must overcome one's fears: all this the consequence of a magical revolt of the machines. In this desecrated world, it is of decisive importance to be able to turn away from what is not inner work, en bloc. She has done so. If there is a necessary compromise, it is with life - not with the system of consumer society. She must redefine her needs on a personal basis: "How many things I can do without!" It is a "self-expropriation," a new life, then, outside the dominant economism. The Carthusian lives in three rooms: one for praying, one for working, one for sleeping. This, however, does not detract from the fact that he does not give too much weight to "initiation"... It is a matter of what you call "taking back in charge," that is, *ex opere operatus; ex opere operans. Celui qui est fait... Celui qui fait.*"

"Two dangers must be avoided: non-manly spirituality (the "spiritualist lecturer" type)... and the "religious" mentality; again, non-spiritual manhood: the manager, the business organizer. In the former case, the individual is shaped, passively, by circumstances; in the latter he does, he is productive, but in a

illogical direction. He who overcomes the above two cases proceeds on the straight path of spiritual action."

June 25, 1971

Heart attack, pulmonary edema. Evola, who had postponed our appointment, tells me he has been going through "bad times." But he is in great shape. His renunciation, inner and outer, is accompanied by a cool, polite lucidity. He speaks to me at length about the Evolian study groups, in Genoa, in Palermo, in Calabria, evoking with a kind of tenderness, astonishing to say the least in him, but which I have strongly experienced as equally real in my own regard, those young people who, rejecting profane degradation, strive to restore a traditional way of being. However, he rejects with overwhelming indifference any attempt that is "anachronistic, proceeding from activism without serious doctrinal preparation."

"If we must speak of revolution, it can only be silent, taking place in the intimate, to assert itself in visible form only when the corrupt and profane society dissolves. In this regard, I must repeat what I have always clearly stated, namely, that I oppose totalitarianism, the deviant and perverting aspects of fascism with respect to any organic state centered on traditional truth. At the same time, I condemn materialist democracies, only concerned with economic factors. In saying this, I am merely adopting a line traditional intransigence."

I ask him a question, but I think I remember it was rather an observation, about his health condition and his 1945 trauma, which caused him partial paralysis. The answer is immediate: "I will die when I understand the deep reason for that injury."

Prescient that it was, that, our last meeting? I don't know, but, after long moments of silence, a fervent and full silence, I looked at him intensely and even now I hear his voice, coming from *ailleurs*: "Inwardly reborn, building in oneself an order."

Evola in Dada: unpublished sketches

Consummated in a relatively short period, between about 1915 and 1922, Julius Evola's fulminating artistic experience has left us a record of the highest aesthetic quality, which makes up for the paucity of works produced.

Evola fits neatly into the main avant-garde art currents of the early twentieth century, and in particular into the markedly Italian one of Futurism and into Dada - by its very vocation, international in scope - of which he would later turn out to be the leading Italian exponent. These two currents of art and thought, different in manifestos and postulates but similar in certain forms of expression, stabilize Evola in that section of art history defined, more generally, as Abstractionism. And we can safely say that Evola was one of the first Italian artists to work in this direction-in painting as well as in poetry-certain also of the fact that his editorial debut took place in 1920 with a booklet entitled precisely *Abstract Art*, while with the terms "abstraction" and "abstractionism" he consciously titled part of his painting.

Not everyone knows, however, that in the late 1950s he picked up his brushes again and returned to drawing and painting. And we are not just referring to the replicas of the paintings, mostly Dadaist, that he sold en bloc at the monographic exhibition at the Roman gallery "La Medusa" in 1963, and which served to fill again the walls that had remained "uncluttered" - as he himself says - of his apartment. Among the few unpublished works produced in those years stand out three original paintings that are always remembered-at least when they are meant to be mentioned-as Evola's "women." The *tranchant* judgment on these three works, always formulated informally by the few who have so far dealt with Evolian painting, is very severe and tends to regard them as three senile sins of a painter no longer trained with the brush. Judgment historians and academics-an opinion of subjective taste is also permissible-but not enough to pretend otherwise: these three paintings have a value of preeminent interest, in our opinion, for at least three reasons.

The first is precisely related to what has just been said: Evola returns to painting after almost forty years. Four decades of thought and philosophy, endless speculative elaboration on the most disparate themes, all seen and filtered from an uncompromising, countercultural and radical position. Of these years, half physically aggravated by a condition of immobility, due to the well-known events in Vienna. This return to canvases reinforces a thought of ours, centered on a general question to which Evola is no exception: a painter who practiced art deeply, even for a circumscribed period of his life,

never ceases to be one to the end. He may suddenly stop, technically retire, or even go "beyond," as in Evola's case, but with that he never ceases to be an artist, like an embers smoldering under the ashes, ready to return to creative flame, generating new visions. And this Evola does, adding figurative painting as a substantial novelty to his better-known abstract universe.

The three female nudes he painted between 1959 and 1968-the second motif-are to be framed in a precise progressive alchemical iter: the first woman, titled *Nude of Afroditic Woman*, represents a bursting dark-haired femininity (the *nigredo* of the Great Work) who, like a potential Aphrodite, is born from a wavy foam, in this case acidic and corrosive.

The second, dated generically to the 1960s and known as *Nude of an Alchemical Woman*, has very light hair, as if to identify the *albedo* status; underscoring its hermetic being is the dimension of achieved overall clarity of the painting, which distances itself from a now-disclosed black curtain. The mercurial symbol in red, placed on the fecund belly of the blond figure, also foreshadows the next passage.

Indeed, the third tawny-haired woman - *rubedo* - signifies the ultimate fulfillment of the alchemical transformation. Titled *The Parent of the Universe*, she embodies the supreme act that generates life, enunciated visually by the esoteric inscription that stands out in the background of the painting.

The three Evolian women are to be understood, and here then is the third motif, not as a simple but extravagant continuation of the youthful experience related to avant-garde art, but rather as a clear as specific appendix: in 1958 *Metaphysics of Sex*, one of Evola's most important works, as well as translated into seven languages and enormously circulated, was published. We regard as highly probable the idea that Evola paid homage to the divine feminine he deals with extensively in *Metaphysics* with three eloquent images illustrating the female sex in all its magical potential. These considerations are then even more far-reaching if we take into account that among Julius Evola's very early pictorial experiences, those, to be clear, that he himself called "tendencies of sensory idealism," some very isolated instances of figurativism already appear. Here are their titles: *Portrait of a Lady*, *Nude of a Maiden* and *The Woman and the Winter Garden*, dated between 1915 and 1918, and *Austrian Prisoner*, executed in 1919.

Of the first three paintings we have no iconographic correspondence but it appears from a list of works compiled by Evola himself that they were all exhibited in 1920 at the Casa d'Arte Bragaglia in Rome. However, the descriptiveness of the titles evokes a clear figurative tendency, so much so that we are led to speculate that

the never-before-seen work signed "J. EVOLA" sold at Yann Le Mouel's Paris auction on June 16, 2008 is indeed *Portrait of a Lady*. We would thus have a much-needed image and caption (oil on cardboard, 28×27cm) but unfortunately, to date, we have not been able to track down the owner for closer study.

Different story for the *Austrian Prisoner*, of which we have every certainty: a watercolor on paper (also 28×27cm) depicting the face of the soldier in the foreground; from reliable sources we have learned that Evola painted this subject from life, an Austro-Hungarian prisoner originally from Ruthenia, when still in the early months of '19, when the war was over, as a non-commissioned officer Evola was entrusted with the direction of a prison camp. Present in Evola's home-which can also be seen on some of the pictures depicting the philosopher-and passed through the '63 exhibition at "La Medusa," fortunately photographed and catalogued, the work is unfortunately missing to date.

This information, segmented and seemingly disconnected from each other, takes shape and weight in an overview that becomes progressively more and more enriched. Last items, never before disseminated and published, come out of the archives of the J. Evola Foundation, from that "art" section that still holds surprises: five sheets collecting pencil sketches of Evola studying the female body. On closer inspection, they look just like preparatory sketches of Evolian women from the 1960s. It immediately jumps to the eye that the most obvious is the drawing that pendants *The Parent of the Universe*, because of the large descending triangles that are absorbed by the female figure. Then we catch a glimpse, in another sketch, of a certain correspondence with *The Nude of an Afroditic Woman*, especially in the posture of the legs. In yet another sheet Evola concentrates on the female bust alone; for symmetry and generosity of breasts, we liken it to the *Alchemical Woman's Nude*. A fourth sheet, more extemporaneous, instead fixes two mouths and an eye.

A beautiful enigma-and we would hardly be talking about Evola, if it did not remain at least an unsolved mystery-is represented by the last sheet: a beautiful drawing, the most complete of all, a true preparatory study by composition and harmony between the central female figure and the surrounding forms. All enriched by the design of the color palette, carefully marked in every single geometric space of the painting. This bewitching figure leaves us with the desire to search further, and with the hope of finding yet another Evolian painting.

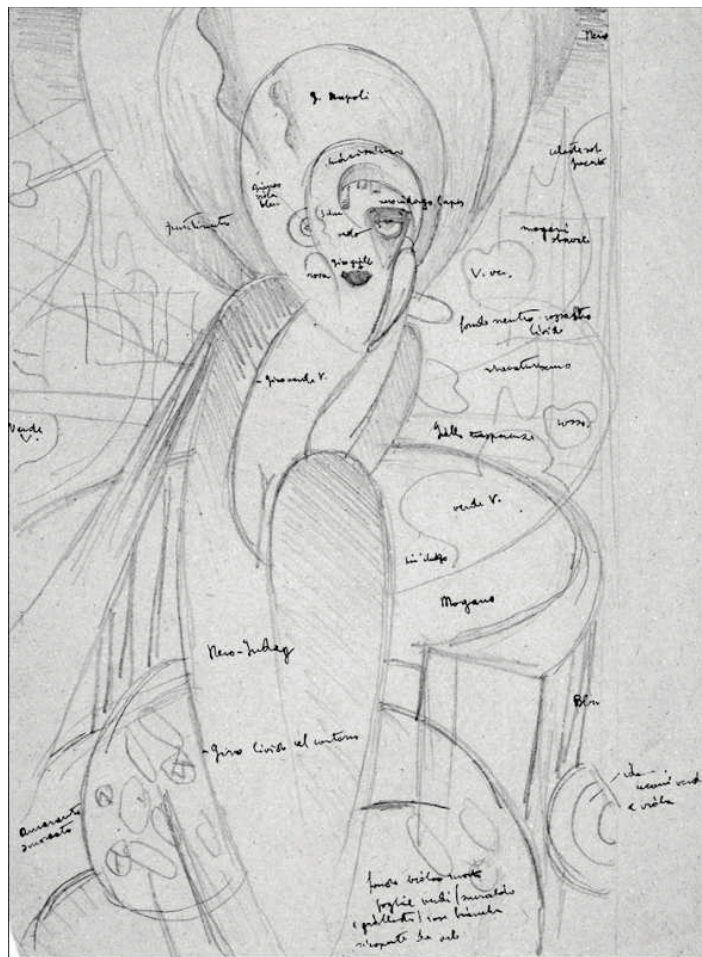
Whether it the fourth woman?

George Calcara











Eros and magic: publishing project

Julius Evola

The unobtainable document given in the following pages closes the *Rare and Possible* section not only because from a chronological point of view it turns out to be the later one, but because it is in fact not a finished text, but the embryo of a book planned by Julius Evola, which only the worsening of his health in the early 1970s prevented him from finishing. Kept among philosopher's papers in the archives of the J. Evola Foundation, it contains fairly precise indications of what should have been its structure. It is a photographic volume entitled *Eros and Magic* (the title of which is singularly assonant to Ioan Petru Culianu's *Eros and Magic in the Renaissance*, which came out, however, years after the Roman philosopher's death, and which, among other things, was among the Romanian historian of religions' readings).

As Gianfranco de Turris told us, the project began with an initiative by Boris De Rachewiltz, Ezra Pound's son-in-law and a friend of Evola's, who spent himself at a publisher with whom he collaborated to have it published. It may have been Longanesi, which of the Egyptologist gave to the presses in 1963 *Black Eros* (a title, moreover, assonant to that of the friend's planned book), a prized volume on African sexuality enclosed in an elegant slipcase and accompanied by an impressive number of photographic shots and stock images. Evola received it as a gift from the author and reviewed it in the *Secolo d'Italia* on February 2, 1964, praising precisely its editorial layout and iconographic apparatus.

This is perhaps the context in which the typescript presented here for the first time to readers and scholars sees the light of day, containing a long list of images all related in some way to the sacred dimension of sex. From this "inventory," with accompanying captions, it is possible to get an idea of the structure of the text the philosopher had in mind. Sabbaths and witchcraft are mentioned (the image of an "alpine sorcerer" also figures), but there are also several emblems of Michael Maier's *Atalanta fugiens* and as many Tarot cards. Images of female deities from a myriad of civilizations are listed, along with contemporary depictions of eroticism (recent sources include Gauguin, the Surrealists, *Playmen* and *Satanik!*), respectively. The book was supposed to range from tantrism to sacred and profane prostitution, from the talismans of Catherine de Medici to Aleister Crowley and Thelema, reconfirming the Evolian vocation to identify a magical and active, quintessentially "Western tradition" path by analyzing both "traditional" sources and "modern epiphanies" of phenomena, in the light of

what Mircea Eliade called "camouflage of the sacred," a method used not coincidentally in *Metaphysics of Sex*.

Thus, this merely imagined text can be considered the last chapter of Evolian studies devoted to the relationship between eros and transcendence, a declination of his traditional *worldview* focused on the profound *reality* of sacredness.

Andrea Scarabelli

- Analisi u. intro. dell'opera
- 1 - Composizione di "Sole" e "Luna" nel Mercurio (In Dodici Chiavi della Filosofia", di Basilio Valentino, Chiave II)
 - 2 -
 - 3 q Chiave ~~IX~~ ^{l'armonia} ~~IX~~ ^{l'armonia} della forza dei due leoni e del fluido femminile
 - 4 - Chiave IX Rotazione delle forze ^{e in intely} ^{e in intely}
 - 5 - Ecate, una delle principali dee degli incantamenti ^(N. di Ecate Trimerfa, Museo del Palazzo dei Conservatori, Roma)
 - 6 q Il drago, ucciso dall'azione congiunta del maschile e del femminile (Sole e Luna) da A talanta fugiens michael Mayer Oppenheim, 1660
 - 7 Il femminile che aiuta a combattere il fuoco (ibid.)
 - 7) Genrazione dell'androgine (ibid.)
 - 8) Vrikshaka Ninfa residente negli alberi VIII-X sec. d.C.
 - 9) Il dio della guerra incarna anche la forza elementare della distruzione ^{parte Etrusco}
 - 11) Vespero Rodia, (Afrodite nell'antico mondo mediterraneo valse tanto come una vergine parthenos ~~xxxxx~~ e in pari tempo come una prostituta) ^{prima}
 - 12) Nel surrealismo figurando temi magici commisti a temi erotici, quadro di Roland Bourigesud
 - 13) L'anima del mondo sotto specie femminile in Fludd vedi
 - 13) Ritratti di P.B. Randolph, Capo dell'Eulis Brotherhood, autore di Magis sexualistr. fr. paris, 1931
 - 14) De magia sexuali di Randolph, posizione per invocazione e armonizzazione ^{prima}
 - 15) Ibid. Posizione per operazioni di ~~magia~~ proiezione
 - 16) Lo streguzzo, stampa del XVI sec. ^{galleria degli uffizi} Firenze
 - 17) Chiave magica del segno del toro (Francesco del Cossa, palazzo Schifanois, Ferrare)
 - 18) Stregua africana
 - 19 Ritratto di A.C. di Augustus John (1948)
 - 20) Il cerchio magico e il triangolo dell'esorcismo, ^{usato} ^{se-} cando A.C.
 - 21) AL. sotto le specie di "Cristallo d'ardurebo"
 - 22) sotto le specie di Baphomet, ^{capo dell'Ordine dei Templari} ^{di Templari} ^{di Templari} ordine e del ^{23) del principe Chos Khan}
 - 12) Numeri e segni magici di Vanni, a Gruppo Bo Daltre Philobeta, libro II, c. XxII

- 24) Sacerdote officiante nella messa nera (La sovrana
Acquaforte di Martin Van Maele, per libro La sorcière di Mi-
chelet, 1911)
- 25) Leda, marmo greco, Mus. Naz. di Atene. L'anima di cui
Leda è posseduta nel mito è la figura di un aspetto simbolico
- 26) Reiterazione ossessiva (quadro di Félix Labisse, Le
sérail nocturne)
- 27) Giasone come drag, si mostra a Olympia, Affresco di Giu-
lio Romano
- 28) Cornelio Agrippa di Nettesheim, ritratto dall'in folio
del 1533
- 29) Due talismani medievali
- 30) Velleità di demonismo nel cinema (del film Satanik)
- 31) Il Sabbia, di Martin van Maele
- 32) Lilith, Il femminile, prima di Eva demonica, di pierre
Michel Desimon, Disegno, 1955 (il sesso sulla fronte)
- 33) "Adirezudbe dek Becc", di Clovis Trouille
- 34) Statuette di stoffe
- 35) Paracelso p. 216
- 36) ? in Le diable
- 37) ?
- 38) Rito negro col tamburo
- 39) ?
- 40) Nel surrealismo ecc. mon tombeau di Clovis Trouille
- 41) Surrealismo Henry Labisse
- 42) Ernst Fuchs Il sovrano e l'evangelizzazione femminile
- 43) Dictionnaire de sexologie p. 115 ?
- 44) Statuette
- 45) Stregoneria d'amore, pittura in legno della prima metà
del XV sec. scuola tedesca
- 46) La dea Kadesh (Ishtar) sul leone, col
Dio fallico Min-Amon, auto
- 47) Il sabbia delle streghe, incisione di Hans Baldung Grien, 15
1510.
- 48) "La coppia" Jean-Alaux
- 49) Iniziazione, Andrea Mantegna, British Museum
- 50) Il Minotauro che possiede la donna, tempera di R. Humboldt

- 1) Velocità moderne da mensade
- 2) Interpretazione moderna della "Donna del Vortice"
- 3) Dettaglio del "Giardino delle Delizie" di Hieronymus Bosch (Museo del Prado, Madrid).
- 4) Cavaliere che porta via la donna e corteo di spettri a mezzanotte (stampa di "Carl del periodo romantico tedesco).
- 5) Cavaliere che porta via una parte interna di una donna nuda (dipinto di Botticelli, Museo del Prado, Madrid).
- 6) Rielaborazione plastica moderna del motivo indù della donna divina che viene generata dalla "forza serpentina" dello yoshi.
- 7) Evocazione tibetana nel segno del fuoco (pittura di Nicola Roerich).
- 8) Myterium coniugale, l'unione erotica del maschile e del femminile (illustrazione del Traité de la Trinité, Norimberga, XV secolo).
- 9) Ninfa dolente che mediante fellatio risuscita la mummia del defunto (Pa-'f') S I-P oe UM 'z q'?' °lfi
- 10) "o colico" e le sue corrispondenze in un "Esercizio di Amore" spaziale del XV secolo (British Museum, Londra).
---E TP3° '-iv -e"-nia -lzOF Yf--- ,oo---##z° if -i°-"it° '-°°°c (**
pel: "la Flagellata e la Danzatrice". In genere, alle scene viene dato un carattere simbolico, riferendosi all'esperienza iniziatica dell'anima. I simboli però sono sempre suscettibili di una interpretazione sia spirituale astratta, sia reale.
- 12) Gauguin, "La Luna e la Terra" (Museum of Modern Art, Nuova York).
- 13) "La dea cretese delle serpi di Gnomo, statuette dell'epoca micenica. -lù\$ ati-**e u) .o ddo. too o,*e° volàooo wè e" r p atas i,:°oco.eg tel sia del periodo alexandrino).
- 15) Statuette d'avorio di un idolo femminile, con tratti da Ecate, trovata in un convento femminile prussiano dove sembra che in altri tempi ci si dedicasse ad un orfismo mistico (collezione Boris de Rechewiltz).
- 16) Genio erixiano dell'amore e della morte (Sarcofago del periodo ellenistico, Museo del Cairo).
- 17) Statua di Sekhmet, dea erixiana dell'amore e della morte (Templario di Luxor).
- 18) Dakini? Na-Ro, divinità femminile tibetana dell'amore e della morte che porta via simbolicamente il cuore di peregrini da loro uccisi (statuette di bronzo dipinte, collezione Bretton, Londra).
- 19) Da una miniatura medievale: pervincente del tema ellenico "necro" dell', del gesto rituale di sollevamento delle vesti per l'emissione di una energia magica. (queste illustrazioni è da riprendere da Spengler, Il Tramonto dell'Occidente, di contro al frontespizio).
- 20) Carta n° 4V dei Tarocchi intitolata "Il Diavolo". Alle carte del Tarocco viene data anche una interpretazione esoterica, messa in evidenza, per questa carta, da C. Wirth (Le Tarot des Imagiers du Moyen-Age, Paris, 1947). In questa carta potrebbe alludere alla magia demonica del sesso, i due personaggi laterali simboleggiando il principio maschile e quello femminile, le due formule solva e consula essendo allora da riferirsi al potere di dissoluzione e a quello di concentrazione.

il bagno di Salina, Firenze, 1445

XXXIV 1)

ed è alla 53 già trasmessa; t to⁴-oe0 - a-m t*me Hepts-i fe''
si ritroveranno a te ca asii" fotografie dlv*tae.Aewle, aóao r-a e'a:ónn'w ebs

"Yoga", comunque si tratta di uno dei bassorilievi che ornano un tempio indù,
il tempio di Vishwa-natha a Kagurao (I secolo).

B) Antico disegno cinese col saggio che studia i rapporti fra lo yin e lo
yang i cui ideogrammi sono segnati sugli oggetti che ha in mano.

C) Statuetta "prostituta nuda" col
delle vesti (Alessandra d'Agitto, sposa romana, collezione Jacques Lecoq).

rie del quale è stata rivelata ai nostri giorni in ambienti scientifici,
dedicò una speciale attenzione alla teoria delle corrispondenze alchimiche.
"scritture delle cose".

E) Salomè, la regina di Saba e Salomone. La regina di Saba e Salomone ven-
gono spesso citati nei libri di scienze magiche medievali (scultura della
cattedrale di Chartres).

E) Ug : *oío fsáo\$ \$ oL\$.oònterr\$b\$ V.# °0e1E fonO\$nenAeLL aelle Ámn-
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I) Caratteri magici "infernali" operativi dei segni dello Zodiaco, con al
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K) Caterina dei medici avrebbe portato questi talismani. Si dice che es-
sa abbia partecipato a messe nere.

L) Il levarsi in cielo delle streghe (quadro di C.L.Viollet).

M) Scultura indù (Bengala, I secolo d.C.) raffigurante Giva e Çakti sot-
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soggetto la nascita di Afrodite (pittura di Nicola Roerich).

4. INTERVIEWS

Introduction by the Curators

As is well known, after World War I and during the Regime years, in addition to signing articles in dozens of periodicals, Julius Evola established himself as a brilliant lecturer, combining a sharp and lashing dialectic with a magnetism that strikes a chord with the various audiences he addresses. He spoke in circles and institutional venues, universities and study centers, both in Italy (Rome, Florence, Naples, but also Milan and Palermo) and abroad (especially in Austria and Germany). Well, in the post-World War II period this activity logically comes to an end, due to the new conditions in which the person concerned finds himself living. In the hard years following the Austrian and Italian hospitalization, he is no longer the one who has to look for his "audience," but vice versa: "If Muhammad does not go to the mountain..." he comments sarcastically.

It is no coincidence that precisely in these decades the number of interviews given to the press is multiplying. This system is the only one that allows those who do not have the opportunity to visit him to hear his "voice," in relation to both general issues and more stringent questions related current sociopolitical events. In fact, for fear of letting a few too many words slip out in the course of the conversation, he usually prefers to answer questions in writing: he has the text of the interview left with him, which he returns with typed answers after a day or two. However, there is no shortage of fortuitous instances of taped or videotaped interviews (one is included in this book), many of which have come out in volume in recent years, showing the "hot" reactions of the person directly concerned, stimulated by his interlocutors, without the "self-censorship" of his proverbial typewriter.

Now, many of these interviews are given to the "right-wing" press. In them the philosopher rectifies and often supplements the political and operational syntax of the people and groups he is confronted with, in the light of his traditional, anti-modern *worldview*. He is decidedly less fortunate with generalist newspapers, which either fail to notice him or, if they do, always in search of scoops and sensationalism, package misleading interviews, often taking some of his jokes or hyperbole seriously. Such is the case with two interviews given to the press in the days following his death.

The first one appears on June 15, 1974, signed by Sandra Bonsanti in *Epoca*, with the headline *Almirante's Marcuse. Who is Julius Evola, the Inspirer of Black Violence*. If you think the title is demented, take a look at the other one, published by Costanzo Costantini two days earlier in *Il Messaggero*. Title: *Black Delirium*. Summary: "In an interview granted shortly before his death, Julius

Evola recalls his life as a petit-bourgeois intellectual and his obsessions as an anti-democratic, racist, esoteric, mystic and misogynist seer."

In fact, in the last hours of his life Evola had some inkling of the interview in *Epoca*, and on June 10, a few days before he passed away, he gave a mandate to sue the weekly magazine, so as not to leave the last word to those who, in order to shake the somnambulant Italian public, would like to make him say things that he would never dream of declaring publicly. As for the other interview, however, conducted by Costantini, it will be Countess Amalia Baccelli, an old friend of Evola (and author of an interview reported in this section), who will file a complaint with the Order of Journalists, democratically met with threats and insults. As is evident, the misery of homeland journalism was not born yesterday.

The same thing, moreover, happened a few years earlier, when in 1970 Elisabeth Antébi's *Ave Lucifer* was published in France by Calmahn-Lévy. It contained a searing interview with Evola, described as a "gray eminence of Mussolini, member of the Ministry of Race, editor for Himmler of a National Socialist doctrine." To the questions posed by the interviewer Evola answered sometimes in lighthearted tones-which Antébi reproduced *sic et simpliciter*, without asking him for "visa si stamps." Well, thanks to the interest of Alain de Benoist, Evola replied in *Nouvelle École* and sued the "self-styled journalist" who "distorted and confused the arguments of my statements."

The interviews collected in this section-some of which were first anthologized in 1973 by Gianfranco de Turrís in *his Homage to Julius Evola*, on the occasion of the philosopher's seventy-fifth birthday-are decidedly less confrontational and controversial. Here Evola expresses himself freely, knowing that he is facing interlocutors who, often not agreeing one hundred percent with his ideas, nevertheless share his general *worldview*. We have decided to re-propose the most unobtainable interviews to date, not found in the anthologies cited, to offer a glimpse of what must have been a chat with Julius Evola.

A.S. - G.S. - L.S.

In conversation with Evola of New Order

I find it utterly predictable, I might add lapalissian, that Evola granted interviews only in very rare instances, and that among them one, the one reported here, precisely to very young frequenters of his at that time, in the 1950s. Young people, these, who boasted, moreover, the prestige of appearing at his side, all together defendants, in the gray halls of the Criminal Court of Rome. Conversely, it is particularly difficult to explain, today as yesterday, why this could happen. That task having been assigned to me in part, a quote from René Daumal, in his work *The Mount Analogue*, comes to my rescue: "One cannot always remain on the heights, one must descend again... What is the point then? Here it is: the high knows the low, the low does not know the high. In ascending you must always take note of the difficulties in your path; as long as you ascend you can see them. In the descent, you will no longer see them, but you will know they are there, if you have observed them well."

Now, with a little imagination let's go back in time, to 1945. A picture of Mussolini caressing the face of a 13-year-old mascot of the Btg. brigata nera mobile alpine brigade stands out on the front page of the *Corriere della Sera* of March 10. All the militia's gazes are fixed on this affectionate and tragic gesture at the same time. All except that of a young Alpine man who, standing at attention, turns his gaze beyond, beyond the man and beyond the present; he is already peering, unaware, into the imminent future. That Alpine is named Roberto Melchionda, he is seventeen years and six months old, and for him the time horizon is not for financial investments, but rather it is that period of time to become one of the greatest interpreters of Evolian thought.

He, as well as his adventurous fellow travelers, would come to know Evola after reading some of his works just three years after the divestment of those military, and perhaps ideological, uniforms. They, in the words of the Paul Van den Bosch of *Les enfants de l'absurde* (1956), could say of themselves, "We are the ghosts of a war we did not wage... For having opened our eyes to a disenchanted world we are, more than any other, the children of the absurd. Some days the nonsense of the world weighs on us like a tare. It seems to us that God has died of old age and that we exist without purpose... We are not soured: we start from zero. We are born among ruins. When we were borngold had already turned to stone."

Evola suggests to *them* the coordinates of thought-action to deal with the terminal phase of the dying world, foretells *them* that the task, or rather *their* task, is certainly not to resist the destructive and overwhelming currents

Who will permanently erase the modern world. Their fate is to make the forces against which nothing can, nothing can against *them*. Italics often differentiate, accentuate, distinguish, specify, elevate. True, sometimes we use italics for one or more of these purposes. By this *they*, here understood as chosen Julius Evola to receive his own interview, Evola *primarily* saw men capable of the luxury of having character. Such men of that character have given us, by their writings, actions and thoughts, the opportunity to accept an even greater challenge. They have enabled us to descend into the trenches of that war where the last battle is being fought between the Forces of Spirit and *nothingness*.

Rainaldo Graziani

To the regular readers of *New Order*, to those who have followed and have followed this Review for years despite its lack of periodic regularity-which is only a financial matter, in relation to the other demands of our broader and more general organizational and propagandistic activities-there is certainly no need to "introduce" Julius Evola in any way. His books, for them as for us, have been, without rhetoric, a true beacon in the night of the modernist confusion of ideologies, something that has given us much more than what is commonly called a doctrine. They have given us a superior point of reference, the possession of certainties so solid as to justify an entire conception of life and the world, convictions so deep-rooted that they transformed our whole being. And also, on the level of political and cultural controversy, valuable and irreplaceable guidelines of principle that are the real reason for the "solidity" of Ordine Nuovo amid so many trials and travails and difficulties. It is for this reason that we are particularly pleased to publish in this issue our interview with Julius Evola, whose considerations we entirely agree with and to which we would like to call the working attention of those who intend to "do what must be done" on our own traditionalist plane. [*New Order*].

With reference to Your latest works, especially Riding the Tiger, there have been those who have spoken of a "neo-evolutionism" that would seem to encourage a nihilism, an absenteeism and the renunciation of all positive action in the present world, so much so as to create perplexity in several who have so far followed Your writings. Can you clarify your true position in this regard?

I do not deny that in the book mentioned above, I could not help but draw conclusions from a negative assessment of a situation that has become increasingly precise in our days.

However, it must be kept in mind that the book is addressed to a very particular type of man, and that in it it deals essentially with the problem of the inner life, the ethics to be followed as individuals in an age of dissolution. If someone spoke of the book as a manual of the "right-wing anarchist," this, to a certain extent, hits the mark. It has baffled my assertion that today there is no political system, no relevant line-up or party for which it is worth committing oneself to the end: that all that exists must be denied. But this denial and this non-commitment do not derive from not having principles, but precisely from having them; precise, firm and not susceptible to compromise. Nor is this the only difference from the nihilism or anarchism of the "angry," of the more or less burned generation, *beats*, *hipsters* and the like, whose "no" does not start from anything positive. In today's life it may be appropriate, for many, to retrograde to establish ourselves firmly on a more inner line of trenches, so that what we can do nothing about, nothing can about us. But the whole book does not encourage letting go, but just the opposite: a severe discipline of life taken to extremes is outlined there.

On this inner, spiritual, level of the individual it is therefore exactly the opposite of not being committed. And I would draw attention to the appropriateness, that before thinking about outward actions, often dictated only by momentary enthusiasms, without deep roots, one should think about self-formation, action on self, against all that is formless, elusive or bourgeois. In the book I evoked, it is true, the formula of *apoliteia*. The term, I took it from the Stoics. Now, it should be remembered that this precept of detachment from a political world, which at the time of Stoicism was already beginning irresistibly to dissolve, had in the Stoics themselves a twofold counterpart: fidelity to an ideal state, overriding the contingent state of men and time, and precisely a strict individual ethic; thus it was that practically Stoicism in Rome was ultimately worthwhile to reinvigorate what still existed of the traditional patriciate.

One must, therefore, be alert to the particular plane of the problems dealt with in the book and, moreover, realize that it is not the first comer who can presume to identify with the particular type of modern man to whom it is addressed. I also mentioned in the first few pages that, apart from the type in question, if there are men today who are willing to fight in spite of everything, even when on lost positions, to them goes my recognition as well. I only wish for realism, clarity of outlook.

In his latest work, The Way of the Cinnabar, some negative remarks were noted about the Italian environment regarding a revival of traditional studies. Conversely, there appear to be various groups that, in

regardless of their political qualification, say they are aligned on traditionalist positions. Being aware, as you are, of such groups, don't you think they can be helpful in various ways, if nothing else, by drawing the attention of many young people to the traditional truths so disavowed today?

Already in *Riding the Tiger*, in addition to my recognition for those who by vocation intend to fight, because they could not do otherwise, there is that for those who, precisely, carry out witnessing on the level of ideas, of the traditional worldview.

But as for the traditional groups you mention, which I would know about, one cannot help but have reservations. Scarce is the number of truly qualified elements. I have had to recognize that through my long activity I have not succeeded in creating, in Italy, a true current of culture, in the fullest sense: I mean, not young people who are momentarily attracted by the ideas made known by me and other writers of traditional orientation, but also true scholars who systematically carry out and apply these ideas in elaborate works, in monographic studies, in a known activity of teachers and writers. My sympathizing with some of the groups you allude to, my recognizing the value of what, taking into account intellectual, cultural and material possibilities, they do, cannot but prevent a less than optimistic judgment of the general situation.

There is more, and here I must speak frankly. There is to be noted on the one hand a driven individualism, on the other a phenomenon of disbandment. Small groups are formed, often after a short period they disappear, segment, split up, each jealous of its own small circle of influence, instead of feeling the need for unity of forces and efforts and strict discipline. And who has really remained on the positions, so promising, of the period when I returned to Italy? Not because it is you to whom I am speaking, but I must recognize that, as a general doctrinal orientation (thus completely prescindendo from its initiatives and tactics on the level of political struggle), only the group of Ordine Nuovo, of all the elements of that time, remained on the positions. This may be flattering for Ordine Nuovo. It is not so, however, for the overall balance to be made.

As for the stragglers, apart from those who, in order to have certain qualities as writers, have more or less commercialized themselves by leaving the groups you speak of, in which they could have made useful contributions, there is to be referred, among other things, to the phenomenon of the Catholic upheaval of one or another of the "traditionalist" little groups: precisely today, when Catholicism is moving as far away as ever from truly traditional values! I would be very careful not to refer, today, to what I wrote

in the juvenile book *Pagan Imperialism* at a very particular juncture. I would not encourage any vulgar anti-Catholicism or amateurish "paganism." But one should recognize what I have repeatedly stated, namely, that to be a Catholic traditionalist is to be only half traditionalist, and that it is puerile to want to insist on the traditional values, if any, of Catholicism when those values in the Catholic hierarchies-the only place from which effective action might start-are not recognized.

For the individualist anarchy, while guarding myself against overestimating it, there is the case of the small group of Guénonian traditionalists from Turin of strict observance who found no better use of a certain part of their time, in a recently issued journal, than to give themselves to criticisms as peregrine as they are pretentious of my books, instead of recognizing the opportunity for a common front beyond any possible partial divergence. And in a broader sphere, one knows of a well-known organ of an opposition that would like to be of the Right which, like a cultural group that would like to have the same direction along a certain traditionalism, honors me with no less ostracism than that of the publicist and cultural circles of the Left. I stress that here the personal fact is absolutely devoid of interest. But there subsists the significance of an objective symptom of the state of , in today's Italy.

It seemed to some to be able to detect in your most recent book also a marked skepticism about the very usefulness of a "traditionalist battle" waged in our days on the level of possible political projections. Do you not think that such an attitude creates perplexity, discouragement in those groups and men who nevertheless intend, at all events, to inspire their political and cultural action by traditional ideas? Would you like to clarify the precise terms of this alleged skepticism and, in case it has not been accurately interpreted, indicate in what directions and in what ways should a political initiative of Italian traditionalist groups be inspired, in your opinion?

The good fighter "does what needs to be done" and is not troubled by any skepticism. For the rest, I cannot help noticing how you speak as if something exists in Italy that does not actually exist. Where are these traditional forces for which you ask me to recommend policy directives? Apart from the cultural and testimonial action, about which we have already spoken, in Italy today one does not see not say a traditional front as a concrete and recognized force but not even a generically Right-wing alignment. There are groups and individuals of "national" orientation who can agree at best in what they do not want, and in the struggle against the forms

extremes of socialist and communist subversion, but which could hardly be earned by truly traditional ideas. I do not see what groups, armed with some power, of "traditional" political initiatives could leverage in Italy. In my book I had to recall the failure of some initiatives previously patronized by myself. Given the refractoriness of existing political groups-which, as is well known, has often forced qualified elements to break away from them, since what would have been desirable did not occur: a political party as a mere maneuvering force in the present period, but absolutely disciplined and controlled by a superordinate group, possessed of a precise internal doctrine not to be flaunted in the common political struggle - given this state of affairs, the only possibilities seem to me to be those of scattered action: gaining and influencing by direct contacts personalities possibly in positions of leadership, not so much in the world of politicians as in the army, among officials, in industry itself.

Action in the youth sector also important, to limit the grip that deleterious influences have on it. It would also be useful to study everything possible to prepare in the event of an emergency situation, despite the fact that the means are almost nonexistent and despite the infinite obstacles. But this concerns not so much the domain of ideas and traditional reconstruction as that of a defense, which I would almost say is physical, in the face of increasing danger: giving the precise sense of which is yet another useful task. But, as is obvious, this whole domain falls outside the realm of my expertise. It appears, however, that in spite of everything there is enough to do. My book *Men and Ruins* is far from repudiating it. Those who want guidelines for a new order, should it one day become established or even be prepared, can always refer to what I have set out in it, without being distracted by different fields of problems, which I have dealt with in other books.

In the preface to The Way of the Cinnabar the publisher Scheiwiller says that the book was conceived as if it had to come out posthumously, and you yourself in the concluding part speak of the present moment as a "time of arrest," more nothing, or almost nothing, being there to prompt you to a challenging activity. Is all this to be understood in the sense that you will not be putting your hand to any more works and that you consider your activity concluded?

In fact, it is I myself who write in the book in question that I have compiled it for those who, in a hypothetical future, would like to embrace with an overall view all my activity giving it a different consideration from the one that has been consecrated to it so far in current culture, especially in Italy. But I said.

also that the book can offer a useful thread to guide one through a very diverse set of phases of my activity and to identify the central and essential line of it. Therefore, I had no objection to the book being released as early as now.

As for "stopping time," this is correct. Arrest, however, does not necessarily mean an end. About the books, especially as it relates to making other aspects or doctrines of the world of Tradition adequately known, some other topic will probably come up; for that matter, I don't see how else I could use much of my time. For the rest, for "engaging" in a different area, that is not up to me: it would require that something really worthwhile would present itself, that I would have a sense of being really required and needed. The appeal, then, would certainly not be missed. I must specify, however, that it should not be a matter of small initiatives, of aggregation to unchecked and friable little groups, whatever their intentions or velleities may be: by doing so I would only go on to undermine what little authority I may have in a broader sphere and to provide other pretexts for those who seek in every way to disqualify me. Let us delineate a united complex, organized with an iron, impersonal, Prussian discipline, let us have a serious environment that responds like the one where I once had to speak, for Militia instructors in Rome, for SS leaders in Berlin, and that we can hold firmly in our hands; then you would see me responding unconditionally, as far as my physical handicap allows. Needless to say, if there existed, for such a complex, a leader to whom I could recognize a higher authority, I would not hesitate to obey him. All this is now nonexistent, nor can I set out to create it from nothing. You know the difficulties you yourselves encounter, for much less. My present attitude is, therefore, one of neutrality not excluding a conditional readiness.

Sixty Questions to Julius Evola

by Attilio Spadaro and Carmelo Albano

On December 13, 1971, a then young traditional studies scholar from Messina, Attilio Spadaro, went, after requesting a private interview (he would later have a second one), to Julius Evola's Roman home at 197 Corso Vittorio Emanuele. A friend of his from Messina, Carmelo Albano (to be remembered not only because he was a fraternal friend of the founder of *La Cittadella*, Salvatore Ruta, with whom he was united by dioscurean and post-dioscurean experiences, but also because it was he who transcribed by hand, at the National Library in Rome, the text of *Pagan Imperialism*, from which the 1968 Messina edition would be born), since he too could not leave for the Capital, begged him to submit to the Philosopher as well a series of questions he had formulated, which made it necessary for the Roman conversation to be recorded, to which Evola consented without any problems.

Having lost the recording, however, there remained a transcript of it, donated to me by Albano and finally published me, in agreement with the two authors of the questions, in the special issue of the quarterly *La Cittadella* (a. IV, n. s., nos. 14- 15- 16, April-December 2004) dedicated to *Julius Evola thirty years later*. Entitled *December 13, 1971. Sixty Questions to Julius Evola*, the "interview" was followed by a commentary article, *Evola unpublished*, by Prof. Piero Di Vona.

In the transcription I have intervened minimally, that is, only in the punctuation and some syntactical straightening on the original, hurried transcription of the interview - of which, unfortunately, the tape with the interviewee's precious voice no longer exists - without altering the rhythm of a speech characterized by the continuous interspersing of "right?" and sentences concluded by "and so on." Readers accustomed to Evolian prose, which I consider to be the most captivating of the Italian twentieth century, will have an unavoidable impression of linguistic unkemptness, which, however, also suggests an Evola both suffering and absolutely free from the preoccupation of a written reproduction of his words (in fact, it is known how he was later the victim of bad faith interviews and how he had to weigh the words intended for the same friendly magazines anyway).

The somewhat haphazard nature of the series of questions, and at times their "youthful" naiveté, cannot obscure the importance of this document, which is one of the longest interviews with Evola to have appeared so far, and in which there are not a few passages worthy of close attention.

That said, I would just like to report what Attilio Spadaro told me about the impressions produced in him by his meeting with Evola, which was "cordial," although at times in the interview the philosopher may seem annoyed by some

questions. "I was looking at a man who was seriously ill, an invalid," Spadaro recalls, "but it was as if that invalidity of his did not exist, dominated as he was by an Olympian, regal nature, for which the body could now have the value no more and no less than an old dress. Thus my attention was focused on her eyes above all: large, magnetic, but also on occasion smiling and communicative. The housekeeper was also in the house, but Evola asked me, at one point, for the favor of opening the studio window. A favor done to Evola-this is also part of an unforgettable memory."

Sandro Consolato

Reading Prof. Nicola Pende's studies of biotypology and his Synthesis of the doctrine of race, we seem to detect a similarity of views, with the difference that in the former the character constant is always recurring with the biotypological constant, while in Synthesis the same cannot be detected. Moreover, in Synthesis we did not detect the name of Pende, the father of Italian endocrinology and biotypology. Therefore, we would like to know your views on the validity and possible traditional values of the works of the scientist mentioned above.

I completely ignore this conception of Pende. In my *Doctrine of Race* there is set out a biotypology in general without any reference to a biological or physical constitutional substratum. I do not know Nicola Pende at all.

What are the positive and valid data of psychoanalysis?

It can all be found in *Mask and Face of Contemporary Spiritualism*. There are few positives: there is the need to bring the gaze to the usually ignored subterranean zone of the psyche, but there is the error of conceiving of this subterranean zone as an entity in its own right, instead of an area to be conquered. In short, the error is the hypostatizing of the unconscious and the subconscious, which is populated by a thicket of complexes of all kinds from the rather rambling imagination, which goes unbridled, and always largely with the constant of sexuality, in Freudism, in Reich and Jung's archetypes and so on.

We do not understand, on the one hand, the omnipotence of money, and on the other hand, the material impotence of those who would like to bring down this "Jewish god" in order to come into possession of material means and validly counter the demonic forces of international capital. There are robbery and violence

only, or other means? Also, is it really necessary to suffer the tyranny of money, of Mammon, or can it be remedied by some alchemical process?

The question must be asked of those who think with money to fight the omnipotence of money. But still one must refer to what I have called the "demon of the economy," to combat which things are so, that a private or even group initiative can nothing. What is needed is a restructuring of the state. If the state had power over the economy, then the problem would be different and also the solution possible. But as long as the state, after all, as is the case in democracy, is an instrument of economic, financial and so on groups, there is little that can be done. And what does alchemy have to do with this stuff? That is a purely practical position. There it is a plan of spiritual realization, but it has nothing to do with outward problems. The problem is purely individual. One has to see to what extent one can organize oneself to paralyze this encroachment of the economy and money, and so each person may have more or less opportunity to do this; some have none, and one needs conditions that are partly privileged... One who is not conditioned too much from the outside can do, but I don't see what alchemy has to do here. Alchemy can serve. Not alchemy, but then let's say an inner discipline, can serve in that, to fortify the soul and realize that formula I have often quoted, "Make that on which you can do nothing can do nothing on you."

What basis of truth can be ascribed to Nostradamus' prophecy about the destruction of Rome?

I don't know her.

Did Christ have a historical existence?

This I do not know. However, the prevailing view is that this historical existence had it. On the other hand, you have to consider those cases--but of this cannot be the case of Christ--those cases where a reality is dual, where a symbol becomes reality and a reality becomes a symbol. And this also applies to many other figures... For example, for the Buddha you cannot do this, because it is more than attested, and also for Christ. But for some semi-legendary figures one thing does not exclude the other. There are conjunctures in which in an almost fateful way reality becomes transparent in a symbol and the symbol becomes sensitized in the

reality, even historical reality. I also said in the introduction to *The Grail Mystery*.

Can you direct us to any publishers to whom we can request the following works by Paracelsus: 1) The Book of the Resurrection of Natural Things, 2) The Book of Stars, 3) The Book of Sympathies, 4) The Book on the Transmutation of Metals?

I don't know these books personally. I don't think there are any Italian translations of these books. They have come out, I think, *The Seven Books of the Magical Teachings* of Paracelsus. Then other minor ones. But the ones you mentioned I don't think have come out. There are fairly recent German editions of Paracelsus' *opera omnia*.

Is it possible to have the address of any Master of Sufism?

Directly with the Masters of Sufism I am not in contact and know nothing. There seem to be some: those with whom Guénon made contact and from whom he took an initiation. But to ask this question he should turn to those Guénonians who took the trouble to go precisely to North Africa, Morocco or Algeria-I think more to Algeria. One is Burckhardt, the other is Schuon: two well-known disciples of Guénon. And Schuon seems to have had a mandate from a group of Sufis. Near Lausanne he has his own center where he follows about 30 disciples, of people who go to counsel with him. To these he can write *c/o*, that is, at, the French international journal *Études Traditionnelles*, because they are regular contributors to this journal.

What are the true Masters, in whom to place trust?

The true masters? The answer is almost tautological. It is those Masters who really are Masters. What another thing? What do you want me to say-I don't know of any that go around. Certainly one of the Masters of modern times was Guénon, and then there are some rather enigmatic characters who have now disappeared from circulation. One is Gurdjieff; the other, though gloomy, is Aleister Crowley. And there are others, too, whom I mentioned a little bit in *Mask and Face of Contemporary Spiritualism*, in the last chapter. The fact is that these true Masters do not circulate, are not those who narrowly fail to put on their business card *Such and such, Master*. They are circumstances due to a higher destiny that makes them meet and know. Especially in Tibet and India, people often talk about those who have a Master near them and have never noticed. There are all kinds of conventicles here, but real Masters, circles

Really serious ones I don't know of. It may be because of my lack of contact, and also my lack of curiosity.

Is there any school of alchemy?

How do you mean?

To achieve spiritual realization...

That would be more or less alchemical hermeticism. Alchemy and especially its applications -- in Italy I don't know. I know that in France there are several who alchemy, even in practical applications. Of course, some time ago I had a couple of books along those lines. It is certain that the alchemical orientation in France has many more followers than in Italy ... in Italy there is almost no one.

Does it matter to be right or left-handed from a traditional point of view?

I don't know anything about it. I am right-handed and left-handed. With physical symbols and spiritual realities you have to go pretty easy. What Guénon was saying, for example, is that a disqualification initiation is marked bodily asymmetries.

Is it possible in the venereal act to separate the vîrya from the rest, by simple mental representation, or is there a special magical technique? If vîrya constitutes the essence of sexual energy, can withdrawing it make fertilization happen?

The vîrya? That is, the occult manhood? I don't quite understand what "separate" means.

That is, to retain vîrya by storing it, and without remaining prostrate on the physical plane.

It stands a little differently, because by uniting with a woman what goes under the name of vîrya is an immaterial element. So it would be a matter of orienting oneself in the sense that this immaterial element is not absorbed by the woman, not lost, because, when it happens, of the two is much more offended by the man giving himself to the woman than vice versa, yielding to the woman. In Meyrink's well-known novel *The Angel the Western Window* is symbolized by the magic spear... But this depends above all on retaining this force, depends on

an inner attitude, which when present can also result in non-ejaculation. But withholding solely the physical substance is but a rather silly gymnastics-it can serve to avoid trouble for a girl! It may be that as a counterpart this happens, but this is indicated in *Metaphysics of Sex* and the *Yoga of Power*. And for example, when one enters into a state of intoxication, either naturally by the magnetism of the two sexes, or through drugs or whatever, what happens is that instead of a localized pleasure in the physical one has a kind of ecstatic pleasure, which is precisely a kind of refluxing within this *vīrya*.

If vīrya constitutes the essence of sexual energy, by withdrawing it, can fertilization happen?

I wouldn't feel like answering that. I wouldn't know what to say, because fertilization can also have an absolutely stupid and mechanical course. You know very well that these nice spermatozoa after two or three hours can go off and fertilize, so this is completely detached from the moment of union and the moods of union. But the fact remains that when the orientation is not toward pleasure, but toward ecstasy (ecstasy also as an intense sexual ecstasy), very often fertilization does not take place, even without special arrangements. And this has also been positively attested, that extremely sensual women, contrary to what one would think, are infertile.

To make nerves as firm as steel ropes, is there any special magical process?

I don't know what "nerves as strong steel" means.

Having read about that Greek who remained impassive in the face of the tremendous physical violence of the man who was about to break his arm, so much so that he smilingly told him that if he continued he break his arm, until he broke it, and he always impassive--how was that possible?

It seems to be Epictetus, the Roman Stoic. He's not a Greek... But that's a pure self-mastery, a control over oneself, when one takes the path... The Stoics took the - let's say - secular path, without any background of transcendence: a purely ethical path. But if one takes the path to those disciplines whose most valid articulation is found in early Buddhism (doctrine of Awakening) and frees from the psycho-physical framework an intangible element... And

this is also an exceptional power of control, and even Epicurus (when we talk about Epicurus we think of something else entirely...) said that the one who has realized *eudaimonia*, inner happiness, which is not at all carnal, would be calm even in the bull of Falarides, where they used to roast seven people! So, I don't think magical procedures are needed, but ascetic procedures. By detaching the etheric body, you detach the sentience. is like medical anesthesia: one cannot feel anything anymore. It is difficult for one to proceed with the detachment of the etheric body while maintaining consciousness. This happens when one is asleep, because consciousness is no longer present.

Free will has been called by Dante Alighieri "the greatest gift that God has given to man." Now, does our will remain essentially and absolutely free in the face of any seduction or danger, or is it conditioned by physical and psychic factors?

One cannot answer. One has to say: as the case may be. One cannot say in any way--there are determinations, but there is the freedom to take a given attitude with respect to these conditionings. It is not to exclude them, for that is often not possible. In the end it resolves itself into probation, into inner growth, all things considered. I don't know how you phrased the question--maybe I didn't answer everything right.

[The question is rephrased as such (Ed.).

Yes, yes, yes ... does free will exist? But there is the problem discussed, whether free will exists! Free will exists, when there is a pure Ego. There is, but dormant, free will. To arouse it, the central sense of Being must be aroused.

But is it true, at least theoretically, that a man at any time is free to make one choice or another?

...Because you have to see if this individual aims at absolutely nothing. One who wants nothing, who fears nothing, desires nothing--then that one can say that he does not have a problem of choice. But who is such an individual?

Is there any magical practice reconnected with supernatural forces, or should one rely solely on one's own strengths?

That is, you mean: for magical effects, do you need practices or can you rely solely on your own strength?

Yes.

Agrippa, who is a great authority, points to two possibilities. One is of the one has what he calls "natural dignity": he would be a person born almost with a "supernatural" mind already in him. The other must acquire it. And, while one acts in decretive ways by ordaining, the other needs instruments. So, there are various practices. The practices can be, either solely to strengthen the will, or to try to remove the barrier between ego and non-ego, because -- as I think you know well -- there is no magical possibility if the barrier between ego and non-ego is not removed. As long as the spatial distance exists between ego and you, between nature and psyche, nothing is done about it.

Can one be an instrument of occult forces and at the same time fight for traditional principles, as was the case with Hitler?

This surprises me a little-that Hitler was fighting for traditional principles!

But, his conception of the superrace?

His conception of superrace and superman has nothing initiatory about it. It is biological courage, along the lines of Nietzsche. It man empowered to the extreme and man empowered to the extreme is not the Superman at all in the initiatory sense. The initiate changes in nature, he is the no-more-man, he is not the 100 percent empowered man. Whereas Hitler had a purely profane, almost Darwinian conception of man: the ruler, the strongest, the struggle of existence imposes itself... Now, this has nothing traditional about it. The one who had something more, who smelled something more, was, if anything, Himmler, when he tried to create the SS as a kind of real Order, demanding particular disciplines that demanded a kind of overcoming of one's own being.

Traditionally, could today's medical studies be valid? Of surgery?

Eh! Well... there is the problem of to what extent the grafting of views, of traditional knowledge, can succeed on the trunk of modern medicine, bearing in mind that the assumptions are different, because modern medicine starts from a conception of the human being: his constitution, his physiology, his

anatomy and so on, which is completely different from that of traditional man: the theory of the four elements, the theory of subtle forces (for example, Chinese medicine with acupuncture) and so on. It starts from absolutely different premises. Eh, here is a problem! Some people have tried to make this synthesis: I don't have exact news, but one should not deceive oneself with this difference in essential assumptions.

Among the various college courses, which ones could be considered positive from a traditional point of view? Math?

Well, mathematics from the traditional point of view, what does it mean? It is not possible... Mathematics can serve as a mental discipline, to get used to clear thinking, precise definitions, and so on. In this case, logic can also serve; what is philosophy in the more academic, more dialectical sense, and so on. What can other disciplines do? We talked about medicine just now--of course the possibility would be there. I have deplored the fact that of views which I have also set forth, and which by necessity are insights, especially in Italy there is hardly anyone who has taken the trouble to apply them to a particular discipline, so much, for example, as to take to another field, so much as to give rise to a Right-wing culture. One can apply traditional studies to history, to a comprehensive view of history, to the history of the arts, even to archaeology. Is this true? And on and on it goes.

But there is a traditional curriculum for various professional activities: engineering, medicine, law, and so on. And does modern psychiatry have traditional values?

Eh, no! What do you want, a traditional program! It's as I say, one can take on those disciplines to see to what extent of them a generality of their own can enforce traditional principles to integrate them, to integrate principles. Modern psychiatry? Eh, this is a very diverse field... Modern psychiatry is largely conditioned by psychoanalysts, and modern psychiatrists do not even know what Tradition means! It is a matter of seeing to what extent, without meaning to, they have managed to present some truths concerning non-secular side of human beings and their processes. Everything is this. Right?

Toward what epoch does the Kālī-Yuga finally close? Are those who talk about 1980 in the real? Is it really necessary to hit bottom Or is an uprising possible before the end?

There are some who have calculated. Starting from the theory of the *Manvantaras*, they have tried to calculate--and it seems to me that we are in the last third of the Kālī- Yuga, and so there would be scarcely a couple of centuries to enjoy before the epoch closes. About the matter of whether to endure or not... eh, that involves a rather thorny problem to say: if cycles are predetermined as in a human being it is predetermined to be born, to develop, to grow up, and then to grow old and die... If that is the case, there is little to be done: it is a fate to be endured, this cycle. Is this true? Or, if it is possible to arrest--delaying is always possible. As for arresting, I don't know. It has been talked about, we have tried to see the traditional texts, but, in this business of cycles, it does not appear from the sources a gradual descending and rising.

What about this famous Age Aquarius?

That is another story. But let us take, instead, a more empirical plane. Let's talk about the era in which the warrior aristocracy ruled, then the era in which the economy, the merchants, ruled, and finally the era in which slaves, that is, the working classes and the like, ruled. Evidently the so-called "evolution" meant a descent from the one to this plane, to the last. Then one would think--if starting from the last degree we would rise up one degree, then another, and so on. While the view--with Guénon we had a continuous correspondence until almost the eve of his death--the prevailing view is a little different. It is like that of piston engines, of Diesel engines. And I would say that there is a creative impulse, which creates an expansive process, and then as this impulse is directed we move further and further away from the principle, until the charge ends. Starting from the principle *ex novo* would come another impulse, sometimes under the sort of appearance of a figure, of an exceptional person -- right? - creator of a new cycle, a new civilization. This is the predominant view. So there would be no real continuity in the exhaustion of a creative wave of manifestation and then picking up again from the foundation.

Does the Catholic Church have a metaphysical addent, or does everything in it boil down to mere ceremonial? Is the pope infallible by consecrating power? Can the rite of the Mass establish metaphysical contacts? Are the sacraments traditionally and actually valid rites? Is confirmation a truly important sacrament from the traditional point of view?

This is a complex issue and I refer back to Guénon and also to a chapter in *Mask and Face: Tradition Christian Esotericism*. But the view

prevalent is this, that in Christianity there is a transposition to the religious plane of elements that in themselves could have had initiatory significance, that would have a "character." For example, baptism is the same thing as first initiation--is that true? - priestly ordination and so on, as investiture and so on. Is that true? And it's also two bold things, for example, the power to dissolve and to bind, to absolve. Eh, that, seriously considering, would be a magical power that even the Hindus, who were no slouch when comes to boldness, would not admit! That would be a destroying of *karma*, even. Wouldn't it? But it seems that these are precisely shadows of a reality that no longer exists. It seems that after the Council of Nicaea those still initiatory elements, which Christianity basically absorbed from other traditions, especially Alexandrian Gnosticism and so on, gradually faded more and more, and so... For example, it is characteristic of the shift from the concept, which is recognized by Greek patristics, of *divinificatio* to that of *sanctificatio*, which has prevailed more and more in Christian mysticism, especially in what they call the "Spanish mysticism," which is precisely a humanization of the concept, a descent from the ontological to the ethical plane. All sacraments, including confirmation, are and are not important. This is where there is a big problem. Namely, whether the Catholic Church was and, more importantly, whether it still is, the bearer of a kind of that influence attributed to initiatory centers, which make active rites and sacraments. Because, if there is not this power with the rites and everything else, it is like running a car without putting the engine, the driving force in it. Right? But there is to be seen, if--from various symptoms it seems that this Holy Spirit has washed his hands of it--if the Church with its infallible Head takes the path it is taking, there is to be said that these are less enlightened than the laity and the Freemasons!

Then do you consider it appropriate for a child to be baptized, or not?

It cannot hurt.

And the choice of godparent--can it be important, that is, that it be a spiritually elevated man rather than just anyone?

I do not know what qualities you attribute to the godfather in the sense of influences. Essential is whether the rite has a truly operative power or whether it is merely a conformist ceremony. That is the story. And this also applies to marriage, indissoluble or not. If one does it for convenience, because people gossip--especially in the South, if one doesn't get married in church people naturally laugh or murmur--that's what marriage is--indissoluble!

Can a dragon die if it is bitten by a viper? Did René Guénon really die as a result of a trivial blood infection? On viruses and various diseases does the spirit have no power?

Guénon shunned - look he was a bit superstitious!... - he shunned everything modern. I bet you if he at the first symptoms of blood poisoning had made extensive use of antibiotics he would have gotten away with it. Wouldn't he? But he was a bit superstitious. For example, in our correspondence this happened: that this thing that happened to me, so I am now partly immobilized and so on... I was asking him what he thought about it, what could be done about it, because there is a general theory, to which I adhere, of a traditional nature: it is that everything that happens to us we have willed it; just don't remember that we willed it and why. So by the time one would notice, he would have the cause in his hand by now, which he could also remove. So I would hint a little bit if he could enlighten me in some sense, while he would start to wonder if by any chance when I was in Vienna I had people who had done some kind of spell on me and so on. Which was currently nonexistent, because I was incognito. Then he cited his case, namely that at a certain time for several months he was as if paralyzed: a kind of arthritis, the doctors said, while he knew that a certain character had cast a spell on him. Having eliminated this character, he was cured. So I asked him if it is ever possible for a person - here, I think, I enter his question - of a high spiritual level to be so at the mercy of these influences. He got away with it by saying, "Look, if you read the *Qur'an*, even Muhammad had a similar thing happen to him, that is, he had spells and stuff like that." He is of the theory that there is an intermediate zone: there is the physical zone, then there is the intermediate zone of subtle influences, and then there is the spiritual sphere. The presence of the spiritual element does not prevent, does not guarantee invulnerability in all cases. That's why if you throw a bomb at an initiate, it's difficult for this one here to smirk, isn't it? That was his point of view.

Are all of Guénon's works in line with traditional principles? What about the Journal of Traditional Studies that comes out in Turin?

You know, if you have read my stuff: I confess, of course, that I owe much to Guénon. But I thought I was also giving a different formulation. His positions are essentially of a contemplative sapiential character, whereas I, also a bit for my own personal equation, if you have read *The Way of the Cinnabar*, am inclined more toward action, toward realization, and I do not subscribe at all with

him that contemplation is superior to action. Contemplation and action are two distinct paths not to be subordinated to each other. Action, of course, in the traditional sense. Not action in the modern sense: sports and so on, warfare with purely unleashed and physical material.

A medical scholar had this to say that the will obeys all the organs, muscles and nerves of the body. Up to what limit?

It cannot be said that way. It would require him to give proof of this statement. This perspective is conditioned by Yoga, because generally the so-called will and the so-called spirit live in a separate chamber, almost guests of the body; for most of the functions of the body they are strangers. Try a little bit to govern the heartbeats, to make it beat earlier or later during strong emotions, and so on, so many other things. One who has no sexual impulses cannot create them so suddenly without resorting at least to an image and so on. This is true to the extent that in part this barrier between the psychic element, between the ego element and the physical composure, is removed. This barrier, unfortunately, has become increasingly rigid in modern man, especially in modern, civilized man. Is this true? And so this also affects the ever-decreasing possibilities that magic can have. Magic is much more possible, if at all, in people from the countryside with vehement imagination, who are still superstitious and so on; not in one who has done all the college courses to the point that he is one hundred percent intellectualized. That's why it's barred!

In this case culture is an impediment....

Culture is not taken in an instrumental sense; it acts in a formative, that is, deformative sense.

What scientific basis does the Eastern doctrine that all diseases have a spiritual cause have? Are there other "sacred diseases" besides epilepsy? And why was the latter considered sacred?

For the second question, I don't really know. I would have to go to the views of the ancients, but what is certain is that there are concomitants that epilepsy can bring, first of all because epilepsy sometimes in antiquity was seen as the sign of a possession, an invasion even of divine forces. It was not explained in modern medical terms, was it? Then it stands to reason that there are hang-ups for

certain inner phenomena and epileptic forms. For example, Dostoevsky was epileptic, and I do not exclude that certain views, sometimes dazzling, that he had, are due precisely to this upheaval of his being. And then as for the fact that all illnesses have a spiritual cause, on this one must tread lightly. If she quietly gets injected with the flu virus-is that right? is that clear? - or gets it near a friend, it is clear that this is not the case. There are so many external factors, it is not possible. One can, if anything, go back to the theory I said at the beginning: more serious things, there is a kind of predestination, which one has willed without knowing it, a certain destiny in which illnesses or other things may possibly fall.

Should one believe in dreams?

It depends on which dreams. In the great majority, dreams are completely chaotic, disordered. One should really make a culture of dreaming as Artemidorus of Ephesus advised it, who sought in the dream a kind of oracle, doing fasts, maintaining a purity and trying to clear out the whole subconscious (which is no small thing), if not it is the subconscious that bursts into the dream and has residues of waking experiences and so on and so forth. There is nothing--what was she asking, if the dream....

If one must believe in dreams.

In and of itself, in most dreams there is nothing to believe. It is nothing but phantasmagoria and in which in part, I say in part, psychoanalysis may also be right: that repressed experiences no longer find the guard barring the entrance and manifest themselves in symbolic form.

On p. 18 of Revolt Against the Modern World it is reported, "All books that are not based on Tradition came out of the hand of man and will perish: this origin of them proves that they are useless and lying." Does it not follow from this that most books of the various sciences, of philosophy, novels are useless?

No. This is evidently also a sign of the times in which that text was written, that is, the text from which that sentence is taken. Evidently that volume referred to spiritual knowledge, to grasping the meaning of the existence of higher things. All things in which the natural sciences are of no use at all. I made this clear also in *Path of cinnabar*, speaking of science and

Of the illusion that through science one knows in the higher sense. You hide the puzzles, it's not that you explain--and when one has everything in hand as science, one is in the world of means, not ends. Right?

From a right-wing perspective, is the thesis, concerning schooling, developed by Hitler in Mein Kampf considered valid? He gave importance to physical education, history, not to clutter the brain with useless notions because only things said succinctly and clearly are always remembered, etc.

For this we leave it to Hitler, a character it is good to mention as little as possible, for the dark sides are many. But every normal concept of education is based on this: true education is the education of character. Even the Jesuits, even the Catholics have always insisted on this, and so in part let us also add some physical education, but without making exaggerations about the sports type and so on, in the sense that the body must be healthy and possibly be an obedient and valid instrument of the spirit. If not, true culture always and everywhere has been conceived as an inner education, a formation of character and so on, that is, not filling one's head with notions and so on. This is all within the order of means. One who finds himself unfortunately thrown into a civilization, into a society like this, if he does not have privileged opportunities, he has to try to come forward. And if he does not put his hand to this culture of secular art... Only that one has to keep his distance, to say: I do this because I need it. Considering this hood as a means, without valuing it at all.

If it were possible to find the right elements to create an Order, who could give the chrism?

Who could give it the chrism? This is the trouble that even Himmler ran into, because Order, the concept of Order, harkens back to a time when the reference point is the Catholic Church. All the great Orders had a Catholic chrism. Only then did the Order of the Teutonic Knights at the time of the Reformation break away from the Catholic Church and went its own way, approaching Protestantism and partly giving up the sacred element, resting instead on the ethical, warrior element, so much so that it went with Prussianism. Prussianism is the heir to the ancient Teutonic Order. Eh, if not, it's trouble! Because today those who create a legitimate and desirable distance from Catholicism, where do they turn? Where does he draw this principle of consecration? And this is also Himmler's handicap, that as long as it came to the norms to form the individual like the SS and these here, all well and good and so on (of course, certain exasperations... certain

too excessive hardness...). But when he tried to bring up this famous chrisem (because he understood these things... he had a great, for example, admiration for the Jesuits, he had had a Jesuit education, all things considered)... since he was anti-Christian and worse still anti-Catholic... eh, he was in a bit of trouble! And so, as I also said in those *Notes on the Third Reich* that came out in the last editions of *Il fascismo visto da Destra*, he tried to make up for it with exhumations of old ideas, old Nordic so-called Aryan symbols. But this is a partly artificial revival, for where is the continuity? It is not enough to re-enact the hooked cross, the runes: we have to see to what extent there is coordination with the real. The French in the last period have taken on a kind of monomania: looking everywhere for a magical, initiatory background to National Socialism. A series of books came out, and so Hess would have been an initiate; then they put out the part that the Thule had, that is, the Thule society, an organization that several Nazi leaders had actually been part of. Is that true? But it is not clear to what extent it was an organization that could boast of initiatory continuity. The originator is a certain Rudolf von Sebottendorff. This is a curious fellow. I don't know if you have those volumes- *Introduction to Magic*. This was written before the war and independently, and there is something there about Turkish Freemasonry, about symbolism, rituals, and fixing the letters and then apparitions etc. This was written by this Sebottendorff, who apparently had been in contact with spiritual art Freemasonry in Turkey, and then this created the Thule. It is not known whether this society had a regular initiatory foundation and was operational, but certainly what attracted a much wider circle of people was the fact that it was eminently (or violently?) anti-Semitic, Jew-eating and Aryan and so on. Perhaps that attracted much more... And as for inspiration, it would have been too good if it had a connection with the Hyperborean Primordial Tradition!

Are the surgeries performed in the Philippines, without a scalpel and by psychic means alone, counted among the phenomena of mediumship she condemned in Mask and Face, or are they instead supernormal powers transmitted from father to son or master to disciple?

But I know nothing, unfortunately, about these operations!

These are operations that take place without injuring the body, immersing the hands in it as if they were dipping into water. No injury is left when extracting

hands, and the flesh closes precisely as water would close once the hand is removed. The "surgeons" extract tumors, or whatever, and throw them away!

These are parapsychic phenomena. They have meaning. One cannot exclude anything, can one? As Shakespeare said, there are many more things in heaven and earth than our philosophy understands. With respect to these phenomena, one does not know how they occur. Let us take another case, for example, levitation. Levitation can occur through the work of a sorcerer, *a medium*, a magician, a saint and so on and so forth. Time after time the cases are different. When it comes to Negroes, to primitives, it is almost always the adjuvant, adjuvant spirits: they call them the *bori*. They conjure up these forces by which they become almost possessed, and phenomena occur that may be extraordinary, but it's not like they should be denied. Right?

Can he suffer, a person who exposes himself to those interventions, the invasion of those forces?

No, in no way. The other one, if at all. The one who undergoes these operations is a passive subject, so he doesn't create any pact, doesn't do anything. The other, on the other hand, if, in order to operate, he has to write a pact--I say in a manner of speaking--with the devil...with some devil...that is his business, if he has sold his soul to have these powers.

But it is possible to achieve substantial organic-physical transformations from such healers: removal of fat, enlargement of shoulders, improvement of the heart and liver...

This I cannot know. You have to see case by case. For example, let's go to another field -- in Lourdes, the so-called miracles of Lourdes. They have noted all sorts, even recompositions of bone tissue, so they have tried to invoke the hypothesis of the phenomena that are called of contribution ... that is, that from a distance, invisibly, calcareous substances are attracted and so on. The repertoire is very wide of these miracles. In principle nothing can be denied; in fact it is another matter. One must be cautious.

Why does physical pain depersonalize and sometimes destroy a man? How is it possible to overcome it?

To the extent that a man relies essentially on the physical organism, of course, and exploits it for his own--he has made good contact with it--and goes to

arm in arm with him--it is obvious that these jokes can happen to him as well. Phenomena that act in a painful way on the physical body affect him; as if she is a partner of one who fails and--doesn't she? - you also lose out on this. I have already mentioned in some writing that pain, especially when it is not intense, not really localized--like a toothache--can have an effect of inner transfiguration. So much so that there are rituals in which pain is regarded as an ingredient for a kind of ecstasy. It is needless for me to recall the Dervishes, for example. I recently read, indeed wrote an article about curious covens of wizards and witches, *witches* in English, in the ugly sense. They can also be young people and pretty girls--they make a mixture of magic and perversion.

Some kind of Sabbath?

Well, that one is very confusing. Instead, these others do an actual initiation with a priestess and a high priest, where these girls are whipped and then possessed so that this kind of orgasm, partly due to pain partly due to sex, would produce certain ecstasies, certain preparatory forms of initiation.

How to get rid ignorance and agitation?

Ignorance of what?

Ignorance in the broadest sense: misunderstanding true knowledge and secular knowledge, because sometimes even without knowing a thing in the secular sense one suffers the tugs of fate...

A rather inconclusive question. Ignorance is overcome with knowledge according to the various dominions. Unrest is overcome by the disciplines mentioned above: inner dominion, detachment from the complex of the flow of one's emotions and sensations.

*Starting from the physical plane, what is way to destroy ignorance?
Here, perhaps the question should be integrated like this.*

The same thing. Ignorance -- I repeat -- in the Hindu term means ignoring that the essence of the world is Spirit, the Self. That *Âtmâ* is the Principle, or it's the same thing -- that means knowledge. Avidyâ--as you certainly know--means, on the other hand, to exchange the unreal I for the real--is that true? - identifying oneself to a being

physical, physical self, a supposed self determined by the body, saying, "I am this, this should be the absolute self," and so on. This is ignorance for them. Ignorance in the common sense is a triviality that is overcome by studying, accumulating knowledge and so on.

Hitler is said to have been defeated because of the rituals of a great English initiate, Aleister Crowley, who was offended by Hitler himself, to whom he had given advice for winning the war. What basis of truth does this rumor have? The same thing is said about Mussolini, against whom there was the powerful barrier of metaphysical forces necessitated by Masonic rites.

All talk!

All talk?

All talk. These good witches I mentioned--English, congregations and so on.... said to have patriotic merits because by rituals, by wild forms of ecstasy, here and there they would create the complex "it will not succeed! will not succeed! it will not succeed!" and they would shove it into Hitler's head, so he would remain convinced that the business of England would fail.

How does one become courageous? This is a bit of a strange question, but we once heard that there is a gland in the body that presides over courage...

I don't know anything about it. It is useless--courage is a spiritual quality! There is courage of higher character and courage of lower character. A courage can be in the sense almost of animalistic impetus for nothing... and there is the courage due to the complete dominion of one's being, which also plays with physical life, and not theorizing anything... for example, the courage of the Japanese Kamikaze, those aviators who jumped calmly and quietly... the suicide pilots, who assaulted the enemy ship and so on.

Is there any place or any Master that can be reached, by a person who intends to initiate himself? Or should one go back to the concept he says: "When the disciple is ready, so is the Master"?

I can't give any indication about these Masters: I said it just now. As for that saying, it is too good to be true.

[Unfortunately there is an interruption at this point, due to forgetting to change sides to the tape recorder (Ed.).

Are there traditional sciences and an organic body of them?

Traditional sciences exist: one has to go and find them in the various traditions. The works of the Guénonian current are the best, and then, if you read *Revolt Against the Modern World*, the first part is full of quotations from texts of all kinds relating to the *World of Tradition*, which is precisely the title of this first part.

To many, Guénon has given the impression of being long-winded. Why would a classic of esotericism neglect the traditional maxim Post latore scientia [sic]? By giving importance to the secondary, does one not end up losing sight of the essential? Isn't the large number of notions, an impediment to practice? Isn't a clear and flowing style, like Donato Piantanida's, preferable?

Like that...?

By Donato Piantanida. He wrote The Lost Key...

I know nothing; I ignore this individual. As for Guénon, his clarity on terminations is unquestionable. So much so that he has rightly been called "the Descartes of esotericism." As for clarifying certain ideas, and even discussing certain enlightenment-it has to be said-there are not, for example, as many approaches as there are from professors of the sciences of religions and so on. Sometimes it is a little long-winded. But that is because he is a little too thorough. He absolutely wants to dot the "i's" so as not to be misrepresented and so on. This is his reason. As for *Post latore scientia [sic]*... this is an apt maxim, but he only recognizes it from the initiatory point of view.

Is the practice of medical hypnosis dangerous?

I wouldn't say. Then it depends on the subjects. Some subjects are not hypnotizable. For example, it is difficult for an initiate, if he really doesn't want to, to be hypnotized.

Isn't it dangerous for those undergoing the hypnotic effect?

Not ... It has to be seen to what end...

To heal a complex, such as, for example, trivial nail gnawing...

But do you know that hypnotic suggestions are transient? You to see where this tendency came from, this tic, because there are cases where these phenomena have psychic causes, and then psychoanalysis is rather needed. Hypnosis can heal outside, put a little piece, but if the cause is there, then it will repulse: that is clear. Of course if he is one who follows a spiritual discipline, he should shy away from being a passive subject of hypnosis, because it is the other way around - isn't it? - being active, lucid in all his faculties--so there is no accepted disposition to be hypnotized.

Can the body influence the spirit? Can there be a strong spirit in a weak body and vice versa?

That it can there are far too many cases where this is evident, no? There is the famous Gospel saying, "The spirit is strong, but the flesh is weak." Is that true? That means the spirit is under the influence. But then, again, this spirit is something too incorporeal... You have to see what spirit we are talking about, what individual we are talking about. In the average man perforce it is the body that affects the spirit. We don't say the body, but the whole physical composure in quotes, that is, naturalistic: impulses, passions, digestion and a lot of other stuff. And that is a closing of the eyes, to deny that there is an influence, if not on the spirit, which is too lofty -- august is the term -- on the psyche. It is a triviality to admit it, in the name of sacred realism. If ever to remedy it...is it?

In conversation with Evola

by Nino Guglielmi

Nino Guglielmi, the journalist author of the following interview, was born in Taranto in 1903. When he was only sixteen, in July 1919, he founded in his city, together with Antonio Torro, the Fascio d'Ordine, which in November of the following year became the local Fascio di Combattimento. He took part in the burning of the Chambers of Labor and in several squadist expeditions. He was arrested several times, assaulted and wounded. A graduate in economics and commercial science, during Fascism he held several public offices (central inspector of the Autonomous Federation of Handicrafts, head of the press office of the Ministry of Public Works, director of East Africa Radio, director of radio propaganda for foreign countries of the Ministry of Popular Culture, member of the National Council of Corporations). He was also a deputy in the XXX (and last) Legislature of the Kingdom (March 23, 1939 - August 5, 1943). He met Evola in Rome in the early 1930s, when Guglielmi was deputy editor, together with Nino Serventi, of the newspaper *Il secolo fascista*, founded and directed by Giuseppe Attilio Fanelli.

In his contribution to *the Testimonies on Evola*, he recalled the curious circumstance that at that time all the people just mentioned, in addition to the common friend Guido Cavallucci (future contributor to the Evola *Philosophical Diorama*), wore monocles: "In the late 1920s and so for the 1930s, if an intellectual wore a monocle it meant that he had aristocratic view of life. That object was a sign of an anti-democratic, anti-populist attitude and, if worn by fascists, a testimony of impatience with certain directions and orientations of fascism." Also uniting the group of journalists with Evola, according to Guglielmi's account, was "an aristocratic view of life and, therefore, a certain *forma mentis*," that is, a Right-wing stance.

In his long life, Guglielmi directed or collaborated with numerous newspapers (dailies and periodicals), dealing with economics, politics, art and literature; among other things, he was the editor, together with Nicola Francesco Cimmino, of *Fascismo. Monthly Review of Contemporary Thought*, and he contributed to *L'Impero*, *Il lavoro fascista*, *Il Raduno*, *Gerarchia*, *Il Carlino*, *Oggi e Domani*, *Primato*, *Roma fascista* and, after the war, to engineer Volpe's magazine *Intervento*. He also wrote essays and novels (*Il trionfo del fuoco*, Bari-Roma 1928; *La corporazione integrale fascista*, Rome 1933; *Nuova visione dell'arte*, Rome 1935; *Giulio Cesare*, Rome 1939, awarded by the Reale Accademia d'Italia).

In the postwar period he was co-president of CISNAL and for a long time secretary of the Italian Monarchist Union; for some years, Evola himself collaborated with some press organs close to the movement (for example, in *Monarchia* by the aforementioned Cavallucci).

Alberto Lombardo

In recent decades, on the basis of Marxist doctrine, a materialistic conception of culture, as well as of History, has imposed itself in the world, and particularly in Italy. Well, what goals and objectives should our culture set for itself in order to renew and affirm itself?

In order to regain "the direct path," long since lost, it is essential to refer back to a traditionally oriented view of life and the world. In the essay *The Right Anarchists*-published in the book *The Bow and the Club*-I argued for the need to make organic the set of acquired ideas, to go back to principles and start from these to understand the essence of things and inform action. Individualistic and collectivistic doctrines have resulted in liberalism, egalitarianism, democratism, socialism, communism, that is, in forms of civilization in which human activities are oriented from below and downward. Therefore, the contrast of a doctrine, of a civilization whose human activities are oriented from top down, thus creating hierarchical structures, is required. It is, therefore, a civilization that reflects a transcendent view of life.

The transcendence Evola refers to is not to be identified with that of Catholicism. His is a doctrine of traditional and metaphysical inspiration closer in practical aspect to Buddhist asceticism (doctrine of Awakening); a doctrine whose ultimate goal is man's participation in an order that is not simply human.

Certainly, however, as for Catholicism, it for integral traditionalism is only one form of Tradition. *Katholikos* means "universal," so, in principle, Catholicism should distance itself from all exclusivist and sectarian attitudes and rather proceed in depth.

In The Crisis of the Modern World-translated by Evola into Italian-Guénon stated that in the West only one organization possessed traditional characters: the Catholic Church.

Yes, and he also said that an integrated Catholicism could be a starting point for the traditional righting of the West that he desired. Senonché, in his correspondence with him, he ended up stating that it had been his duty to formulate this thesis, that he had no illusions, however. After all, how was it possible to make anything of it when forces not only modernizing but even desecrating prevailed in the Church - as these recent times have increasingly shown -? Today, attention is beginning to be aroused in every field about Tradition, with a capital T; many, out of the blue, are arousing themselves and professing to be traditionalists, but without presenting satisfactory credentials.

A strict, doctrinal traditionalism is that of the Guénon school, which is now being followed more and more in Italy. But the usual "top of the class" do not move a comma from what the Master said, and, therefore, do not move on to creative developments. The concept of traditional civilization is arrived at through a comparative study of the specific forms of civilization. And one arrives at Tradition, absolutely, through a process similar to what is called in mathematics the transition from differential to integral, that is, from more or less conditional forms to an original and complete form.

Today there is the breakdown of culture and its unity, so much so that each art and science reports to itself without any correlation with the others.

It was inevitable that so much would happen because only in an organic, that is, hierarchical, society is the natural connection between the parts and the whole realized. On the contrary, in a material civilization, the action of the center is imposed by statolatrous intrusions that result in an obligatory state culture. And this means the end of all true culture; as all countries with social-communist regimes stand to substantiate. In this clash with material civilization, unity of principles must precede achieve unity of action.

From the individual point of view, it is our duty to fight with the spirit of the true soldier. However, today a basic norm should be this: to make what you can do nothing about, can do nothing about you. From the general point of view, commitment always has a value of witnessing. In spite of everything, one must bear witness to certain values without compromise, almost in a transmission of the flame. And here one might recall the beautiful expression of the poet Grillparzer: "The hope is that those who have watched through the long night may meet with those who will come in the new morning."

The new spiritualism and psychoanalysis

by Amalia Baccelli

We repost an interview given by Julius Evola to Countess Amalia Baccelli Rinaldi. The woman, a longtime friend of the philosopher, was descended from a noble family: her ancestors included Guido Baccelli, a distinguished medical surgeon who was minister of Education in the Cairoli, Depretis and Pelloux governments, as well as minister of Agriculture in the Cabinet headed by Zanardelli. Head of the MSI's "Women's Sector" for more than two decades, she left the party in 1976, following the events in Sezze, out of solidarity with Sandro Saccucci, expelled from the MSI because of that tragic event. Having passed away in 1984, a decade after Evola, Baccelli was bound to him not by simple friendship but by a feeling of deep admiration. This is testified to in one of his writings, entitled *From the Ruins of Vienna to Regina Coeli. Recollection of the Man*, which appeared shortly after the traditionalist's departure in *Civilization* (September-December 1974). Its pages read, "The disappearance of Julius Evola from the earthly scene is not only the loss of one of the most elevated intellects of this century for the world of Italian thought, but it also represents, for those who had the good fortune to know him, to be able to draw from his admirable example, an unbridgeable void, a shadow that has descended to make all the desecrated, the vile, the vulgar, the plebeian events of the fourth age, of the *Kali Yuga*, in which destiny has placed our fate, darker."

She recalls the meeting she had with the philosopher at the end of World War II. Evola, an indefatigable traveler and mountaineer, was, due to the Viennese accident, immobilized in bed in the apartment in Corso Vittorio 197 (owned by Baccelli). The noblewoman, having to transcribe her conversations with the thinker, recalled, "Out of respect I sent him the drafts before publishing and went back to him to take them back: he had carefully erased every hint, every reference to his human drama. 'All this is a negligible episode,' he told me, 'which has no importance in the vast scene of the world.'"

The author also describes stoic attitude with which Evola faced imprisonment and the "FAR trial" in 1951. She attended the hearings and narrated a comical and curious episode concerning a policeman who was taking notes during the testimony given by the philosopher: "The poor fellow, believing he was jotting down the names of dangerous neo-fascists to be promptly put in handcuffs, was jotting down those of characters from ancient Greece and classical Rome!"

Many were the young people who, at that juncture, visited the philosopher. Always generous with everyone, he did his best for the politically persecuted: "His

patience, his generosity, here is perhaps what was unknown about him and what he did not want to show." The countess, as is evident from this intense writing of hers, remained close to Evola until the last days of her life. Until the very end, the traditionalist reminded her, on more than one occasion, of his firm wish to be cremated in the traditional manner, and expressed to her his wish that his ashes be deposited among the glaciers of Monte Rosa, the scene of many of his mountaineering exploits in the 1930s. The common feeling of the two, the almost daily frequentation, explain the reasons why Evola granted Amalia Baccelli the following interview, published in *La Donna e la Fiamma* (December 1972-January 1973).

It was deemed appropriate to repropose it because in it, in extreme synthesis, the traditionalist thinker clarifies the basic reasons that had led him, in 1930 in the pages of *The Tower* and two years later in *Mask and Face of Contemporary Spiritualism*, to sharply criticize neo-spiritualism and psychoanalysis. To understand the relevance of the writing in question, it is necessary to contextualize it historically. In the early 1970s, when the interview was published, following the youth protest of Sixty-eight, which had led to the rejection of any form of authority, to the "murder of the Father," as Augusto Del Noce put it, large swaths of youth aimed to break free from bourgeois values in the name of the "sexual revolution," giving free rein to their instincts.

Evola interprets such existential context as primitivist regression, *diminutio* of the human. For the traditionalist thinker, both the various expressions of neo-spiritualism (spiritualism, theosophy, anthroposophy, etc.) and psychoanalysis, particularly in its Reichian developments, are to be understood as reactions to the typically modern reduction of reality to a mere "realm of quantity."

Emerging from Evolian analysis is the distinction between three fundamental planes of reality: the waking state proper "ordinary" man, the supernatural plane and the underworld. Neo-spiritualism and psychoanalysis allow, at most, an encounter with the latter, refer to a broader, cosmic "naturalistic" plane, but are unable to lead to its actual overcoming in a transcendent sense, to "liberation." Real upward, anagogic openings are marked conscientious clarity, while mediumistic trance "randomly opens up outlets to the invisible by unleashing a danger of threat spiritual unity. There is the same danger in those who unleash spiritistic phenomena as in those who deny any extranormal force." Spiritualism, if not practiced by con artists, puts one in contact not with "spirits" in the proper sense, but

with the "residual" dimension of life, which, when the "second death" is not overcome, is destined to fade away.

Psychoanalysis has, in particular, brought attention to the cathagoric and dark aspects of sexuality, reduced to a mere extrinsic expression of the libido: sex and pansexualism have, since Freud, colonized the contemporary imagination. Depth psychology has, moreover, reversed the relationship between the conscious-unconscious, offering a vision antithetical to the traditional one, whereby the unconscious had to be traversed, overcome along the Path to liberation, to Awakening. The Awakened One, the liberated in life and in the world, was no longer subjected to bottom-up, instinctual conditioning, but Being, Principle.

The interview given to Baccelli allows us to detect, therefore, the changes that have taken place in Evola's theoretical-realizing process since the late 1920s, particularly after his meeting with Guénon. This can be seen from the explicit critique of pantheism that the philosopher expounds in the final part of his answer to the Countess' first question - pantheism that Evola had also, to some extent, re-proposed in the pages of *Pagan Imperialism* (1928) with explicit references to Brunian philosophy and the "Mediterranean tradition." Evola's answers, moreover, refute those who persist in seeing him as a "black" magician (such as Maurizio Maggioni in his 2010 *Magical Evola*). Important, indeed, diriment clarifications.

John Sessa

Traditionalist philosopher Julius Evola granted us an interview in which for our readers we asked him for some opinions on two exciting topics that are extremely topical today, new spiritualism and psychoanalysis. Neo-spiritualism seems to indicate a drive for escapism to escape the suffocating forms of Western civilization. On that path, in borderline cases it leads to drugs, anarchy, and the pandemic of sex.

To what reason should the choice between one and the other forms of evasion be attributed?

A discrimination can be made: in the sense that there are people with an impulse toward the spiritual, which is imposed along the lines of genuine aspiration. Thus there can be an escapism that does not only have the character of sensation, as in drugs. The desire also not to be bound to fixed ideas and doctrines but to experience; while orthodox believers try satisfy it in religions, they realize it in an existential form as

experience, indeed, more or less personal. Short of extreme degradation, deep in human nature there is always the need for the "other," the spiritual, the supernatural. But many times with neo-spiritualism without knowing it we evoke forces from the "other side," dark forces. Many believe that whatever is outside our world represents a higher state. Instead, they do not realize that they are often captured by forces not above but below man. The positive measure for true spirituality must be clear, active and distinct consciousness. Thus in trance man does not ascend but descends, does not overcome nature but becomes an instrument of lower forces. What corresponds to states of consciousness lower than the waking state is the natural order in the broadest sense. The supernatural order is at the other extreme. Man stands between these two domains. According to the doctrine of man's supernatural dignity and destination, he does not belong to nature either in the evolutionary sense of Darwinism or in the spiritualistic sense of pantheism.

Master, do you think modern man with this search for the supernatural, or even the extranormal, has disproved the substantial rationalism of the 19th century, even in reaction to the exasperation of a technicality that brings science and machines almost to suffocation?

The need for escapism represents a particular phenomenon of reaction against all modern rationalism that has claimed to explain everything and banish, exorcise mystery. Man as a personality rises beyond the world of souls, things and elements, his clear and objective vision, his experience of logical and precise thoughts, expresses a kind of catharsis. When he returns to that world instead, he takes the downward path, while it might be given him to overcome any conditioned state, however "cosmic" it may be.

What do you mean by "cosmic state"?

Even from the Catholic perspective, the whole world order differs from transcendence. Transcendence leads beyond the same alluring naturalistic cosmic perspectives. The *medium* randomly opens outlet points to the invisible by unleashing a danger of threat to spiritual unity. There is the same danger in those who unleash spiritual phenomena as in those who deny any extranormal force. Rightly the Inquisition condemned both, and Bernanos said that the devil's greatest cunning is to make believe he does not exist. Spiritist séances can produce phenomena whose causes are

very different; from tricks, to suggestion, to falsely interpreted responses, to manifestations of different entities.

How, we add, can we believe the absurdity that calls organized at will, often as a pastime or as entertainment, possess the power to compel spirits whose dimensions have reached outside our world to attend to small earthly interests?

Different causes can produce the same phenomenon, e.g., levitation can occur by either a *medium*, a sorcerer, an initiate, or a saint. Among the influences determining certain phenomena may also be found the spirits of the dead, provided we give the word "spirits" the meaning of vital energies in the sense of memories, complexes of ideas, etc., or in the organic, or dynamic sense (impulses, volitional complexes), energies which the soul, if it survives death, leaves behind like the physical corpse. Not only that; in some cases, non-human forces embody themselves in these residues preserving something of deceased's appearance as a "double" and animate them by provoking apparitions. This is how spiritualism becomes a new macabre religion with seductions that we can say are "satanic."

Here we find both some of the substantial reasons why spiritualism has always been forbidden by the Catholic religion and the fruit of certain experiences gathered by Pitigrilli in his interesting book Taste for Mystery. Master, what is the "double" that we have also often encountered in Meyrink's novels?

After the disintegration of the body, a form with psychic and subtle elements of the dead is released, with which it maintains some connection. Recall Plutarch's theory - *De facie in orbe lunae* - and Eastern traditions as well. The "double" retains its individuality for some time, then comes the decisive test, called the "second night" (the "second death" for the Egyptians); if the test is passed the soul subsists and passes into a state of privileged survival; otherwise nothing remains.

For us Catholics, there is instead the judgment that leads to "eternal life" or darkness. But let us come to psychoanalysis, about which so much is said; purported panacea of all evil for Americans, purported surrogate of all cures for certain modern scientists. In essence, another of the evils of the century.

In Freud what he calls the *Es*, the unconscious that is, becomes the subject, while the *Id* becomes the object, in a substantial form of inversion. What acts in man at the conscious moral level is the so-called Superego, the receptacle of all interdictions, taboos, censures, blockages, a conformist and somewhat hysterical puppet. The *modus vivendi* lies in diverting impulses from their objects and turning them to others deemed more convenient, in the regime of "transpositions" or "sublimations." For the anthropology of Freudism, there are no ethical conflicts. When there is no dissension and neurosis in the life of the soul, this results from adaptations and transpositions. But trauma is enough to produce regression, with the resurgence of impulses and complexes, incestuous, homosexual and so on. One does not dispute the part eros plays in human existence, but Freud highlighted only low, dark, dirty aspects of sex, unleashing a *dèmonia* of sex itself and libido.

You are certainly not a prude; if you give the judgment, which I think I understand, of eros according to Freud, will this mean that even sex, degraded, loses its positive counterpart, its consoling aspect for certain human lives, and, moreover, that possibility of upward breakthrough granted to others, as you write in your important work Metaphysics of Sex?

Yes, Freud also contrasts with the use, which so many traditions in East and West had of their own, of the sacralization of sex (not only by exceptional techniques). Léon Bloy said, "Freud made man a pig, and a sad pig." Psychoanalysis, like mediumship, once the door to the "underworld" of what is below consciousness is disclosed, offers no effective method of control. Therein lies its danger. Building on Freud's theories, Reich consistently argued that if the cause of neurotic life is the repression imposed by the system, it cannot be removed by the palliatives of transpositions, but must be destroyed by blowing up the structures and orderings of the current system itself. Thus from the "sexual revolution," promoted by the Reich itself, we have moved on to the various forms of anarchoid contestation intended to make society increasingly permissive. But being unleashed does not at all mean being free.

Today's young protesters, who indulge all sorts of (mostly cowardly) violence, horrific crimes and drug abuse, do not show that they are happy at all. It can be said that the drug addict who is forced into every expedient to feed his vice is certainly no longer free,

become slavery, than St. Paul was imprisoned for his faith when he wrote that he was free in God?

They are rather spoiled than vicious. They have taken a taste for experiences beyond the mundane sensations offered by everyday life. Having tasted them, they become spoiled by them, and in that sense they become slaves. So many abnormal existences that come to aberrations stem from impulses not initiated toward institutionalized forms, even socially and politically. A therapy against disordered violence may be there, in the less elevated sense, in sports. However, in totalitarian regimes, even leftist ones, there is little room for the spread of unchanneled wild impulses. In a political system, then, of high spiritual tension, a climate is created in which the way is open for the discharge of energies, as valid objects are proposed to which forces can be applied. In Tradition, the unconscious has always had the character of a barrage; one has to make contact with it only to cross it, to overcome it. This also appears in classical mythology. It is transcendental action that reintegrates the person into the state of "being" with respect to which common existence was traditionally compared to a state of falling, of torpor. This state of "being" is the true supernatural, the "metaphysical" state: contact with it is "awakening." In these higher regions, the world of the unconscious corresponds to what in the individual is the realm of sleep; when superconsciousness overcomes this, nightmares, mists and phantasms are resolved and the knowledge of "superreality" is disclosed. If one were to make a psychoanalysis of psychoanalysis itself, one would find in it a *Schadenfreude*, the malignant pleasure of debasing and contaminating the general view of life, a self-sadistic complex in the guise of science, almost a counterpart of Darwinism, the voluptuousness of reducing the superior to the inferior. Psychoanalysis is a sign of the times, man can reintegrate or permanently surrender to spiritual regress.

Referring to superconsciousness, to "awakening," you say that it is up to Western man whether he can reintegrate or permanently undergo the process of spiritual regression. Can we hope that this reintegration will be realized, at least for some chosen ones?

Let's hope so.

The picture of the current decadence, which manifests itself both in the degeneration of art, the pollution of religion, to which open-minded priests contribute, and the reversal of values, praise of cowardice, contempt of the

warrior spirit and heroism, exaltation of treachery, apologia of turpitude, mockery of loyalty, finds, Master, as we seem to understand, in spiritualism with its lies and false illusions, and in psychoanalysis, once again with the reversal of values, vehicles which propitiate demonic suggestions, increasingly manifest signs of the traditional Hindu Kālī-Yuga; that is, of the dark age, the last age?

The interpretation is correct. We are in the Kālī-Yuga, the dark age. It may be the final age or it may tomorrow dawn the recovery according to the traditional conception of cycles. One cycle closes when the most negative possibilities are exhausted and then another one opens.

Julius Evola: a justified pessimism?

by Franco Rosati

This interview originally appeared in French, in issues 13 (Dec. 15, 1966-Jan. 15, 1967) and 14 (Feb. 15-March 15, 1967) of the Paris monthly *La Nation Européenne*. The periodical, edited by Gérard Bordes, had as its *conseiller politique* Jean Thiriart, who had founded it between 1965 and 1966, and relied on a pan-European network of contributors. The interview, conducted by Franco Rosati, was accompanied by a photo and a French bibliography of Evola's output and was preceded by a brief introduction in which, although Evola was called "one of the greatest European thinkers [...], a leader of the school, a master," they distanced themselves from his "distrust of Europe's united future."

The text of the interview was followed, in No. 14, by an editorial note expressing in the clearest terms the divergence that exists between Evola's traditionalism and Thiriart's pragmatism. It read, among other things, "The 'Tradition,' of course, is respectable. Indeed, we want to admit that we draw from it a certain way of seeing the world and a certain method of action. But we cannot agree make of this "Tradition" a new "sense of history" and even less a Bible in which everything is encapsulated. For us, truth is constructed every day through different methods and ways. [...] Truth is not placed from the beginning as a beacon that lights the way. Rather, we think that, in the end, the slow and difficult discovery of truth arises, more often than not, from action and through action."

Claudio Mutti

Do you believe that there is a relationship between philosophy and politics? Can a philosophy influence an enterprise of national or European political reconstruction?

I do not believe that a philosophy understood in a strictly theoretical sense can influence politics. For it to exert an influence, it must be embodied in an ideology or worldview. This is what happened, for example, with the Enlightenment, with Marxist dialectical materialism and with certain philosophical conceptions embedded in the "world conception" of German National Socialism. In general, the era of great philosophical systems is over; there are no more than bastard and mediocre philosophies. To one of my past works, from the

my philosophical period, I had placed in exergue these words of Jules Lachelier [sic]: "Philosophy is the reflection that leads one to recognize one's own insufficiency and the need for an absolute action that starts from within." The proper domain of such an action has a meta-philosophical character. Hence, the transition observed in my books, which speak not of "philosophy" but of "metaphysics," "worldview" and traditional doctrines.

Do you think that morality and ethics are synonymous and should have a philosophical foundation?

A distinction can be established, if "morality" properly means custom and "ethics" means a philosophical discipline (what is called "moral philosophy"). In my opinion, any ethics or any morality that wants to have a philosophical foundation of an absolute nature is illusory. Without reference to something transcendent, morality can only have a relative, contingent, "social" scope and cannot withstand a critique of individualism, existentialism or nihilism. I demonstrated this in my book *Riding the Tiger*, in the chapter entitled *In the World Where God is Dead*. In this chapter I also addressed the issue posed by Nietzsche and existentialism.

Do you believe that the influence of Christianity has been positive for European civilization? Do you not think that adopting a religion of Semitic origin has distorted certain traditional European values?

Speaking of Christianity, I have often used the expression "the religion that came to prevail in the West." Indeed, the greatest miracle of Christianity is to have succeeded in establishing itself among European peoples, even taking into account the decadence into which many traditions of these peoples had plunged. However, one should not forget the cases in which the Christianization of the West was only external. Moreover, if Christianity has, without any doubt, altered certain European values, there are also cases in which these values have risen from Christianity, rectifying and modifying it. Otherwise Catholicism would be inconceivable in its various "Roman" aspects; similarly, a part of medieval civilization with such phenomena as the appearance of the great orders of chivalry, Thomism, a certain high-ranking mysticism (e.g. Meister Eckhart), the spirit of the Crusade, etc., would be inconceivable.

Do you think that the conflict between Guelphs and Ghibellines throughout European history is more than just a political episode and constitutes a conflict between two different types of spirituality? Do you think a resurgence of "Ghibellinism" is possible?

The idea that at the origins of the struggle between the Empire and the Church was not only a political rivalry, but that this struggle translated the antinomy of two different types of spirituality, this idea constitutes the central theme of my book *The Mystery of the Grail and the Ghibelline Tradition of the Empire*. This book has been translated into German and will soon be released in French. After all, "Ghibellinism" ascribed to imperial authority a foundation as supernatural and transcendent in character as that which the Church claimed to possess alone (Dante himself partly defends the same thesis). Thus, certain Ghibelline theologians could speak of a "royal religion" and, in particular, attribute a sacred character to the descendants of the Hohenstaufen.

Of course, the Empire crystallized a type of spirituality that could not be identified with Christian spirituality. But if these are the data of the Guelph-Ghibelline conflict, it is clear then that a resurrection of "Ghibellinism" in our time is very problematic. For where to find the "higher references" to oppose the Church, while more often than not this is done in the name of a secular, secularized, "democratic" or "social" state, devoid of any conception of authority coming from above? Already the *Los von Rom* and the *Kulturkampf* of Bismarck's time had only a political character, not to mention the aberrations and amateurism of a certain neo-paganism.

In her book The Way of the Cinnabar, where the genesis of her works is laid out, she admits that the leading contemporary defender of the traditional conception, René Guénon, exerted a certain influence on her, to the point that she has been called "the Italian Guénon." Is there a perfect correspondence between your thought and Guénon's? And don't you think, regarding Guénon, that certain circles overestimate Eastern philosophy?

My orientation does not differ from Guénon's in terms of the value to be attributed to the World of Tradition. By "World of Tradition" one must mean an organic and hierarchical civilization in which all activities are oriented from above and upward and are marked by values that are not merely human. Like Guénon, I have written several works on traditional wisdom, studying its sources directly. The first part of my main work *Revolt Against the Modern World* is precisely a *Morphology of the*

World of Tradition. There is also correspondence between Guénon and me regarding the radical critique of the modern world. On this point, however, there are minor differences between him and me. Given his "personal equation," in traditional spirituality Guénon assigned "knowledge" and "contemplation" primacy over action; he subordinated kingship to priesthood. I, on the other hand, have endeavored to present and enhance the traditional heritage from the perspective of a "warrior caste" spirituality and to show the possibilities equally offered by the "way of action."

One consequence of these differing views is that while Guénon assumes an "intellectual elite" as the basis for any traditional reconstruction of Europe, I, for my part, am rather inclined to speak of Order. The judgments Guénon and I make of Catholicism and Freemasonry also differ. I believe, however, that Guénon's formula does not sit in the line of Western man, who is in spite of everything, by nature, oriented especially toward action.

We cannot speak here of "Eastern philosophy"; rather, these are Eastern modes of thought that are part of a traditional knowledge that, even in the East, been preserved more intact and purer and has taken the place of religion, but was equally widespread in the pre-modern West. If these modes of thought value what has universal metaphysical content, it cannot be said that they are overvalued. When it comes to "worldview," one must beware of superficial simplifications. The East includes not only the India of *Vedānta*, of the doctrine of *Maya* and of contemplation detached from the world; it also includes the India that, with the *Bhagavadgītā*, gave sacred justification to war and the warrior's duty; it also includes the dualistic and combative conception of ancient Persia, the cosmocratic imperial conception of ancient China, the Japanese civilization, which is so far from being solely contemplative and introverted that in Japan an esoteric fraction of Buddhism was able to give birth to the "Samurai philosophy," etc.

Unfortunately, what characterizes the modern European world is not action, but its counterfeit, namely a baseless activism, which is limited to the domination of purely material achievements. "They have detached themselves from heaven under the pretext of conquering the earth," to the point of no longer knowing what action really is.

His assessment of science and technology seems, in his work, to be negative. What are the reasons for his position? Do you not think that material achievements and the elimination of hunger and misery will allow spiritual problems to be addressed more energetically?

Regarding the second point you raise, I will say that just as there is a state of destitution due to misery, so there is a state of destitution due to welfare and prosperity. "Welfare societies," in which there is no longer any question of hunger and misery, are far from engendering an increase in true spirituality; on the contrary, there is a violent and destructive form of revolt of the new generations against the system as a whole and against an existence devoid of all meaning (USA-England-Scandinavia).

Rather, the problem lies in setting a proper limit, curbing the frenzy of a capitalist economy creating artificial needs and freeing the individual from his increasing dependence on the social and productive machinery. A balance should be established. Until recently, Japan had set an example of such a balance; it had modernized and had not allowed itself to be distanced from the West in the scientific and technical domains, while safeguarding its specific traditions. But today the situation is quite different.

There is another fundamental point to be made: it is difficult to adopt science and technology by circumscribing them within the limits of material means and tools of a civilization, that is, by maintaining, in their regard, a certain distance; on the contrary, it is practically inevitable that we become imbued with the "world conception" on which modern secular science is based, a conception which is practically inculcated in our spirits by the usual methods of instruction and which has, on the spiritual level, a destructive effect. The very concept of "true knowledge" thus comes to be totally distorted.

His "spiritual racism" has also been mentioned. What is the exact meaning this expression?

In my earlier phase, I thought well of formulating a doctrine of race that would prevent German and Italian racism from going into a kind of "biological materialism." My starting point was the conception man as a being consisting of *body*, *soul* and *spirit*, with the primacy of the spiritual part over the bodily part. The problem of race therefore had to arise for each of these three elements. Hence the possibility of speaking of a race of spirit and soul, in addition to the biological race.

The appropriateness of this formulation lies in the fact that a race can degenerate, even while remaining biologically pure, if the inner, spiritual part is dead, diminished or obnubilated, if it has lost its strength (as at certain present-day Nordic types). In addition, crossbreeding, of which very few lineages today are free,

may have as a consequence that to a body of a given race are attached, in an individual, the character and spiritual orientation proper to another race, whence a more complex conception of mestizaje. The "inner race" manifests itself through the way of being, through specific behavior, through character, not to mention the way of conceiving spiritual reality (different types of religions, ethics, worldviews, etc., may express quite distinct "inner races").

This point of view makes it possible to overcome many one-sided conceptions and broaden the scope of research. For example, Judaism is defined primarily in terms of a unique "soul race" (of conduct), observable in individuals who, from the point of view of body race, are quite different. On the other hand, in order to call oneself an "Aryan" in the full sense of the word, it is not necessary not to have the slightest drop of Jewish blood or a colored race; one would first have to examine what is the true "soul race," that is, the set of qualities that originally corresponded to the ideal of the Aryan man. I have had occasion to state that, in our day, one should not overemphasize the Jewish problem; in fact, the qualities that dominated and dominate today in different types of Jews are most evident in "Aryan" types, without the slightest hereditary circumstance being invoked as a mitigating factor for the latter.

In the history Europe, there have been several attempts to form a "European Empire": Charlemagne, Frederick I and Frederick II, Charles V, Napoleon, Hitler, but no one has succeeded in remaking, in a stable way, the Empire of Rome. What do you think were the causes of these failures? Do you think the building of a European Empire is possible today? If not, what are the reasons for your pessimism?

In order to answer, albeit summarily, this question, one would need far more space than that of an interview. I will limit myself to saying that the main obstacles, in the case of the Holy Roman Empire, were the opposition of the Church, the beginnings of the revolt of the Third Estate (as in the case of the Communes), the emergence of centralized national states that admitted no higher authority, and, finally, the non-imperial but *imperialist* policy of the French dynasty. I would not ascribe to Napoleon's attempt a true imperial character. Despite everything, Napoleon was the exporter of the ideas of the French Revolution, ideas that were used against dynastic and traditional Europe.

As for Hitler, reservations would have to be made insofar as his conception of Empire was based on the myth of the People (*Volk*= People-race), a conception that had an aspect of collectivization and nationalist exclusivism (ethnocentrism). It was only in the last period of the Third Reich that views widened, on the one hand thanks to the idea of an Order, defended by certain circles in the SS, and on the other thanks to the international unity of the European divisions of volunteers fighting on Eastern Front.

By contrast, one should not forget the principle of a European Order that existed with the Holy Alliance (whose decline was largely attributable to England) and also with the project called the *Drei Kaiserbund*, in Bismarck's time: the defensive line of the three emperors that was supposed to encompass also Italy (with the Triple Alliance) and the Vatican and oppose the anti-European maneuvers of England and America itself.

A "Reich Europe," not a "Nation Europe," would be the only acceptable formula from a traditional point of view for the realization of a genuine and organic unification of Europe. As for the possibility of realizing European unity in this way, I cannot help but be pessimistic for the same reasons that led me to say that there is little room for a revival of "Ghibellinism" today: there is no superior point of reference, foundation to give steadfastness and legitimacy to a supranational principle of authority. Indeed, one cannot overlook this fundamental point and be content to appeal to the "active solidarity" of Europeans against anti-European powers, passing over any ideological divergence. Even when this pragmatic method would be used to make Europe a unity, there would always be a danger of seeing new disruptive contradictions arise in this Europe, particularly with regard to ideological divergences and as a result of the lack of a principle, posited as primordial, of a higher authority. "Community of destiny" has value only as a watchword of a practical nature.

Today it is difficult to speak of a "common European culture": modern culture knows no frontiers; Europe imports and exports "cultural goods"; not only in the domain of culture, but also in the domain of taste, in the way of life, a general leveling is increasingly manifested which, combined with the leveling produced by science and technology, provides arguments not to those who want a unitary Europe, but rather to those who would like to build a world state. Again, we come up against the obstacle posed by the non-existence of a true differentiating higher idea, which should be the core of the European Empire. Beyond everything, the general climate is unfavorable: the spiritual state of devotion, heroism, loyalty, and honor in unity, which

should serve as a cement to the organic system of an imperial European Order is today, so to speak, nonexistent.

The first task to be performed should be a systematic purification of spirits, anti-democratic and anti-Marxist, in the European nations. Thereafter, it would be necessary to be able to shake the great masses of our peoples by different means, either by appealing to material interests or by action of a demagogic and fanatical character which, necessarily, would solicit the sub-personal and irrational stratum of man. These means would fatally involve certain risks. But all these problems cannot be dealt with in a few words; besides, I have had occasion to discuss them in one of my books, *Men and Ruins*.

5. ESSAYS

Introduction by the Curators

The number of essays and articles published on Julius Evola, both in Italy and abroad, is likely to remain incalculable. Many of these writings are biographical in nature, while others focus on specific aspects his work, particular interests and some of the issues he addressed in over fifty years of activity, often contextualized within broader currents of study and research. A comprehensive bibliography taking into account all these contributions-including also journal articles and conference communications-is still waiting to be written.

In this last section, again following the approach assigned to the *Cahiers de l'Herne* by Dominique de Roux, we have decided to offer a small selection of these essays, opting for texts unpublished in Italian, which have precise characteristics, from both a historical and a bibliographical point of view. They date back to different eras-some were put on paper when Evola was still alive, others later-and are signed by authors belonging to different generations. This, too, has a specific meaning: one must read into them the attempt to aggregate a "critical school" that could study Evolian work with greater systematicity and scientificity than those reserved for it when the philosopher was still alive. In recent decades, thanks in part to the various activities carried out by the J. Evola Foundation and especially to the publication of the *Opera Omnia* evoliana, edited by Gianfranco de Turreis for Edizioni Mediterranee, various groups and study centers have undertaken this attempt, and half a century after the death of the Roman philosopher the general situation is certainly better. But much work remains to be done, and it is desirable to adopt a more cooperative outlook than today's, which is often sectarian and fragmented into groups and clusters.

We now come to the essays. If Hans Thomas Hakl's text evocatively retraces Evola's alchemical studies, concretized above all in *The Hermetic Tradition* and in the editing of Cesare Della Riviera's *The Magical World of the Heroes*, the young Russian scholar Dmitry Moiseev, a collaborator of the J. Evola Foundation, deals instead with Taoism, framing it in Evolian research, of which he shows with great ease all the specificities. Two authors belonging to different generations, as we said, members of a school of thought that has much to offer both to Evolian studies and to the elaboration of an alternative thought to the one raging today.

The other two texts that close this section-and this volume-are genuine bibliographical gems. The first is the testimony given by Jean

Parvulesco, which documents his meetings with Julius Evola in the second half of the 1960s and which, therefore, should be read together with the writing by Henri Hartung reported in the *Rare and Possible* section. Now, and we say this from the outset in order to prevent controversy, these pages of his-the first, to our knowledge, collected in volume in our country-should be read *cum grano salis*, in the sense that the Romanian traditionalist adopts many of the stylistic features proper to the so-called "fantastic realism" of Louis Pauwels and Jacques Bergier (authors whom, moreover, he also had the opportunity to frequent personally). While this school of thought had the unquestionable merit of having brought authors and themes against the current to the center of debate, at a time when Sartrean *engagement* and the most mortifying realism dominated, its method is nevertheless not without exaggerations, hyperbole and approximations. Having published this contribution does not, *by any stretch of* the imagination, imply our adherence to all the positions it contains. Net of these specifics, however, we are convinced that on some issues Parvulesco has been able to discern in the "Evola enigma" certain peculiarities that few have described as evocatively.

Finally, the last one is an even rarer text, both because it is one of the very first studies devoted to the figure of our philosopher, and because a series of fortuitous coincidences, reconstructed by Andrea Scarabelli in his introduction, allowed us to come into possession of the copy of the hand-corrected proofs by Evola himself. Therefore, instead of digitizing the pamphlet - in any case, already, in itself, unobtainable - we decided to offer readers the anastatic copy of the proofs, with the corrections proposed to the author, Giovanni Caloggero, by the philosopher. Corrections that highlight many changes that occurred in his thinking close to the 1960s, shortly before the conclusion of his earthly life.

A.S. - G.S. - L.S.

Hermetic symbolism in the work of Julius Evola

by Hans Thomas Hakl

Hans Thomas Hakl was born and lives in Graz, Austria. He is one of Europe's leading scholars of Hermeticism, alchemy and esotericism. His vast library configured around the traditional octagon symbol contains, among other things, an impressive number of original manuscripts from the sixteenth and seventeenth centuries that most adequately illustrate those ancient traditions and the Rosicrucian world that developed eminently in the regions of northern Europe.

For a long series of years, Hakl has authoritatively edited the journal *Gnostika*, circulated in German-speaking countries, which has delved into topics related to an untold number of sacred "forms" and symbols. More recently, with an annual periodicity that began in 2015 and continued through 2018, he published *Octagon*, a series of four large volumes to which the most eminent German, English, Italian and French scholars contributed, addressing the most interesting themes and doctrines of the traditional world. Alongside the essays, articles and introductions to the many books, his is also the one large, erudite monograph devoted to the celebrated Swiss *Eranos* Conferences. *An Alternative Intellectual History of the Twentieth Century* (2013). In Italy he has participated in a very large number of symposia and scientific meetings, always distinguishing himself for his erudite and original contributions of high doctrinal value.

Hakl's meticulous analysis of the Evolian text touches on the most relevant points in *The Hermetic Tradition*. The information is extensive, timely, and begins to develop already from the very meaning that Evola and the sacred world he continually referred to attributed to the sophisticated symbolism of the *Ars Regia*. No cultural element is overlooked: he mentions books, texts and essays by Italian authors that critics from beyond the Alps rarely manage to reach and use in the most appropriate way. One has the case of important documentary sources that appeared in French or German used here in Italian translations, often preferred even over their original drafting.

Hakl points out that despite the enormous distance in time, the various alchemists always use identical symbols and in veiled form point to the same purpose of the *Opus*: the spiritual transfiguration of the operator. And yet, in mentioning Lucarelli's very special experience, Hakl points out, almost in passing, that there is also an operationally tested alchemy that was expressed in the creation of a series of workshops of great technical sophistication in which the sophisticated symbolism of the *Ars Regia* is combined with the concrete treatment of minerals and the direct transmutation of metals. The raw essences, opaque and

even moults obtained from herbs, animal residues, powders and minerals are conveniently processed in special laboratories until, through a process of sublimation, they reveal themselves to be living, vital substances, in some cases shining with a light assimilated by the texts, without any doubts whatsoever, to a supernatural *aura* that suddenly appears before the eyes of the practitioner. By this means the minerals reveal their authentic "subtle" or "psychic" dimension that gives meaning to the entire pre-body foundation existence. There is nothing in the cosmos that cannot reveal this essential principle of a luminosity that has its authentic rootedness in the supernatural, there where its own fundamental vitality, the "subtle" and graduated reality of individual substances, even that set of medicinal *virtutes* that do not derive from illusory chemical mixtures, but from a pneumatic *status* capable of nourishing the reactive force of man's psychic and bodily component, takes shape. In his laboratory, the alchemist must therefore work to activate the same "powers" that preside over the natural order until he can bring out the "agent" dimension of each individual substance and metal. In order to understand these aspects that are not only totally foreign but even incomprehensible to the everyday empirical and rationalistic experience of modern man, Elémire Zolla explained that during and by virtue of his laboratory work, each authentic operator reestablishes the primordial relations "between his spirit and that of the metals thanks to the archetype that imprints and a part of his spirit and the spirit of the metal."

And, nevertheless, the sphere in which Evola's *Hermetic tradition*, studied so carefully by Haki, moves is the properly realizational one that directly invests the ritual sphere and the anagogic attitude that must permeate every even minimal motivation of the adept. According to this operative exegesis, the alchemist must endeavor to transform his or her "matter"; he or she must act so that the habitual heaviness of the soul is transfigured, comes to shine and reveal what in the eyes of every practitioner is revealed as a golden, victorious reality. For the success of such goals, true "hermetic asceticism" is required, to which a considerable number of texts refer. Absolute purity, complete disregard of all avarice (the typical "sin" of the alchemist), detachment from becoming, liberation from sentimental residues, extinguishment of uncontrolled impulses or tendencies, total mastery of sensory activity, mastery of all kinds of psychic motion, whether positive or negative, and ineradicable control of thought are recommended. One must overcome moral limitations and directly "realize" the cosmic powers manifested in the Art. The alchemist works to evoke forms of spiritual knowledge, acquires pure *lógoi* belonging to a qualitatively different reality than the usual transient and illusory existence.

Working uninterruptedly on his own spirit, purifying and "cleansing" the asperities of the impure "metals" that imprison him, the adept comes to act on his own "Raw Material," often considered the equivalent of the "substance of an immaculate soul." The *Ars Regia* turns out to be the "way of knowledge" of a transcendent dimension guarded, like the mustard seed of the Gospels, in the deepest interiority of the adept. The alchemical *Opus* demands that one acts ritually to transmute into the "Gold of the Philosophers" the mineral that in the life of normal man is likened to the heavy and inanimate "lead," the brute, heavy and amorphous element capable only of taking various forms because it is incapable of maintaining one of its own and is therefore perceived by the adept as the dark principle that imprisons and hinders the path to enlightenment. Lead is revealed as the "vile metal" to be converted, purified and made to shine. Through the techniques of spiritual transfiguration, one's opaque and heavy "rough stone" can finally reveal itself as the authentic "Philosopher's Stone" alluded to repeatedly by Arab, medieval, Renaissance and seventeenth-century authors.

Thomas Hakl also entertains himself about Johann Georg Gichtel of Ringenhausen, an important exponent of the *Ars Regia*. A copy published in 1723 in Leiden of his major work, *Theosophia Practica. Eine kurtze Eröffnung und Anweisung der dreyen Principien und Welten in Menschen*, is also found among the many valuable texts in Octagon Library. Hakl takes care to show the importance of Evolian analyses in forcefully bringing out the doctrinal framework of the symbols contained in the book, the explanatory richness of the "subtle centers" illustrated pictographically even in the Tablets, the very significance of their public appearance, and the absence in other authors of alchemical texts of any cosmological framework comparable to Gichtel's indications. Recall that the complex depiction of the "subtle centers" listed in *the Theosophia Practica* is perhaps closest to the "mystical physiology" of Hindu *Laya yoga* and configures an important element in understanding some of the cosmological illustrations that illustrate many of the pictographs in the alchemical texts.

Gichtel considered himself a disciple of Jacob Böhme, in whose works similar knowledge seems to surface. And, yet, the mystic-esoteric tradition to which this strange mystic refers is much more varied and stretches into the "forms" of esotericism that surfaced in Europe when the Rosicrucian movement seemed to have "withdrawn" from the public scene. Among his sources is not only Böhme, who has always been a constant reference for a large number of German and Dutch contemplatives, but also a long series of "spirituals" strongly rooted in Protestantism and its doctrinal formulations, such as Caspar Schwenckfeld, Sébastien Frank, Valentin Weigel and Paracelsus himself. It is to

this very particular circle that the many and varied "mystical societies" widespread in the eighteenth and nineteenth centuries, examined with rare expertise by Auguste Viatte, often referred to. Their doctrines were prolonged in authors such as Gottfried Arnold and Wilhelm Überfeld, who even directed a sect that referred directly to Gichtel.

Particularly important, though discreet, was the influence of this extraordinary mystic and alchemist also in some aspects of German idealism, especially in those currents that influenced the last phase of Schelling's philosophy, the one most related to "revelation" and the qualitatively different conditions attributed to prehistoric man. Taken as a whole, this was a movement that was not organic, but very close to the visionary positions of Emanuel Swedenborg, which subterraneously fed many aspects of Northern European philosophical culture. These formulations, which often claimed to be considered a true speculative form, formed an authoritative part of the symbolic and doctrinal baggage in the intellectual constructions of authors such as Wagner, Tieck, Novalis, Hamann, von Baader, Herder and Görres, with his *Der allgemeine Frieden. Ein Ideal*, of 1798.

An entire paragraph is devoted by Haki to John Dee's *Monas Hieroglyphica* and Cesare Della Riviera's *Magical World of the Heroes*. In Evola's text John Dee is mentioned in a limited way, but among his preparatory papers are writings that in detail examine the structure of the symbols and some of his most significant alchemical designs. Of particular note is the mention of Cesare Della Riviera. In Octagon's library his book is found collected as a 1605 manuscript: this is original edition that Evola himself drew on when he presented Laterza with his modern-language remake. Haki interprets the "heroic" formulation of Della Riviera's book as indicating the general attitude of every alchemist and the absolute commitment he must make in his ritual operations. He does not dwell on the particularities of phonemes, the construction of words, their syntactic ordering and allusions to the special spiritual conditions that such methods, when ritually transposed, must produce on the realizational and gnoseological level. As is well known, this is a special "science letters" that crosses many traditions and is almost always associated with the values a sacred numerology unknown in all respects to modern researchers. Della Riviera's book has the merit of clearly showing the strong link that harmonizes ancient exegesis with alchemical sciences, with the *virtutes* of metals, with the inner attitude of the practitioner, and so on. We are in the realm of a traditional science and the technical-realization implications it entails.

In the conclusion of his analysis, Haki makes an erudite *survey* of scholars who have dealt with the Evolian text. A special note concerns E. Canseliet, to whom Evola sent his text, but whose writings are never found mentioned in the book. For the purpose of an adequate understanding of the scholarly reception of *The Hermetic Tradition*, the indications of Mircea Eliade and Carl Gustav Jung are of considerable importance, as they note the high scientific level of his research and the ability to strongly touch the inner formation of man.

Nuccio D'Anna

1. The symbol and the "traditional" world

Almost all dictionaries agree: the concept of "symbol" is ambivalent and susceptible to being used in completely different ways. It can be used either as a purely formal sign (as in mathematics) or to indicate a deeper meaning, endowed with multiple contents (to the point of generating in itself apparent contradictions). For some, it is conceived as the key *par excellence* that enables opening of the spiritual world. For individuals endowed with a sense of the sacred, the symbol, in its ability to shed light on the nature of divinity, may prove far superior to words.

Evola attributes to it a more specific transcendent character. In his perspective, it is not a mere product of imagination, emerging from nothing; nor is it chosen in a totally arbitrary manner. Far from it: from his point of view, the basis is an "authentic," that is, sacred, symbol is the *actual* perception of the inner or higher aspect of cosmic forces. According to him, these forces are perceived long before their objectification on the material plane, by virtue of "higher" spiritual faculties. It is essentially an authentic "vision" of something that belongs to the transcendent order of Being, but is then projected onto the plane of our earthly, sensory world; because of this, sometimes the symbol can take even bizarre forms.

It will be necessary to clarify some aspects of the Evolian view of the so-called "traditional" world. On the one , the idea of Tradition, which is essential for Evola, is based on that of René Guénon. Although the concepts of Tradition in Evola and Guénon are not entirely equivalent, neither should they be identified with what is ordinarily linked to "tradition" (i.e. slavish preservation of what is transmitted from the past). Rather, the so-called "integral Tradition" must be conceived as a universal, essentially metaphysical spiritual expression that originates on the plane

transcendent, absolute, that is, "divine, Being, and resides beyond human culture, nationality and history. It, therefore, refers back to the Platonic world of ideas. According to Evola and Guénon's conception, Tradition is original (primordial), unique and all-encompassing. All metaphysical worldviews and religions spring from and refer to it. However, like broken fragments of an opaque and tarnished mirror, they reflect only individual aspects of the original wholeness and suprasensible unity. Nevertheless, it would still be possible today to reconstruct the primordial Tradition and to speak, with Frithjof Schuon, of the "transcendent unity of religions," focusing on universal spirituality and setting aside geographical, historical and human contingencies. This requires, of course, both guidance and spiritual sensitivity. Traditional symbolism provides access to it.

From this point of view, then, the Integral Tradition is not a human creation; it was, so to speak, bestowed upon us from "above," from the "divine." We can try to draw from it in the "purest" way possible, and then pass it on to our successors. Since Tradition claims a lineage that originates from the depths of Being, it cannot be questioned; it never changes, and is the absolute model of all that exists. It stands beyond what is human and temporal - in this sense, it is eternal. The modern world in general, and the West in particular, are based on purely material, chemical-physical assumptions, and must be regarded as the exact opposite of that Tradition. Evola even speaks of two opposing "*apriorical categories* of civilization," which have nothing in common and are essentially and qualitatively distinct. The first is the world of Being, the transcendent realm of ideas in the Platonic sense; the other is the earthly realm of becoming, life and death. The metaphysical universe and the physical universe, therefore, are diametrically opposed.

The Integral Tradition, never fully drawable (constituting an ideal to strive for), is based on irreducibly hierarchical thinking (the term "hierarchy" must be understood in its original sense: Greek *hieros*, "holy, sacred + *archē*, "rule, principle"). In this case, the highest plane of hierarchy is close to the transcendent, while the lower planes are increasingly material. The modern world, by contrast, is dominated by egalitarian thinking. Thus, from the traditional assumption of the absolute priority of metaphysics necessarily follows a series of irreducible oppositions with modernity.

In Evola's own traditionalist worldview, there is an absolute antithesis between the "mythical" world of the "ancients" (which intimately pervades alchemy), in which the perception of a metaphysical universe is evident, and that

of contemporary humanity, which processes its thought mostly through words, and to which transcendent visions and "images" are completely alien. The "traditional" individual is comparable with the archaic humanity described by Mircea Eliade: a humanity lived in the *illud tempus*, which knows no historical or chronological sequence as such, but seeks to evoke, through custom and ritual, the mythical experience of primordial origin. It is in this mythical time that, through the action of a deity, a hero or an ancestor, this origin -- as much of individuals as of a people or a city -- takes place. Consequently, in ritual time one always transcends ordinary time, and through this transcendence one can establish a relationship with the metaphysical domain. In this way, the sacred and the connection with the transcendent "cosmos" are made ever-present: through this connection, the traditional individual remains immersed in the supersensible dimension. For Evola, "authentic" myths and symbols ultimately originate from this very primordial, mythical time; they were transmitted to humanity by "gods" and "spirits," i.e., "forces of nature," when the human soul was still spiritually receptive, and have retained this character ever since. The symbol, then, becomes an authentic viaticum to the heavenly world, with which it makes immediate contact possible. What emerges from this contact is a form of esoteric knowledge above and beyond rationality.

Evola himself writes: "The symbol, in esoteric knowledge, has the place that the concept has in rational and logical knowledge. The fundamental technical justification for the use of symbols [...] can be formulated thus: to train the spirit to understand *by seeing* instead of *by thinking*—that is, to understand by skipping the intermediary [...] of the brain, of the discursive and rational formulation to which the 'learned man' is instead used." This form of knowing lends itself in a special way to a comparison with the "understanding" of music. Moreover, such a-rationality constitutes the reason why we moderns often consider symbols so "stupefying."

In the text just cited, Evola quotes an observation by Oswald Wirth, who speaks of the symbols as "Schools of Silence," at which "the disciple is not indoctrinated," but "placed before himself, before silent spectacles. It may be that things, images and signs suggest nothing to him." In this case, the "Schools of the Sages" would only waste his time, and the disciple should then turn to ordinary educators, to receive clear teaching to tell him what to think.

Evola continues in his examination, "The symbol offers no grip on reason." No one is so far from genuine penetration of the symbol as those who focus on its meaning with an inclination made up of "stunted philosophizing."

In this case, it is other faculties that must come into action, "to which to some extent is proper an *intelligere* that is simultaneously a seeing and a 'realizing.'" Through this "seeing," not only would abstract "knowledge" (cognition) emerge, but the subject would also become one with the object of knowledge, which in turn would become an essential part of one's consciousness and reality. This vision is, to a certain degree, "drawable."

Like Wirth, Evola again emphasizes how the symbol (in contrast to rational argumentation, whose purpose is to bind, convince and persuade) *does not impose itself*. It leaves the individual with his or her own independence. Esoteric knowledge will open itself to the practitioner only through an act of inner silence. According to Evola, the symbolism with which "esoteric" wisdom has always been veiled preserves a stable and timeless kernel while granting freedom to the practitioner.

In the first volume of the writings of the Ur Group, the symbol is reserved, on the basis of its importance in the "magical" (in the Evolian sense) path, a specific chapter. The text is not Evola's work, but that of Arturo Reghini (1878-1946), his most significant mentor along with Guénon and co-founder the Ur Group. Given that Evola chose and commissioned the content of the contributions to *Ur* magazine, it can be said without any doubt that he was in complete agreement with Reghini.

Reghini, who wrote in *Ur* under the pseudonym Pietro Negri, interprets the word first and foremost in its etymological meaning. In ancient Greek, the word *sym-ballo* means "I unite, gather, put together," and is opposed to *dia-ballo*, "I separate, divide, set aside." Here *sym-bolon* becomes the opposite of *dia-bolos*, the devil. Moreover, along the lines of Dante Alighieri (*Convivio* II, 1), Reghini distinguishes between the *literal*, *allegorical*, *moral* and finally *anagogical* sense symbols. The last (from the Greek *anagōgē*, "that which raises, ascends, elevates") is considered the highest and most complete meaning. Understood and applied in the anagogic sense, it contributes to spiritual asceticism, and in this sense is endowed with a power that leads individuals to the transcendent. This "magical" use of symbols as doors to the celestial world is not peculiar to Hermeticism alone, but is always present in the rituals of the orders influenced by it as well.

2. Background on the traditional meaning of symbols in alchemy

Evola's seminal work on alchemical symbolism is *The Hermetic Tradition in its Symbols, Doctrine and "Art Regia."* From the preface, the Roman author emphasizes that Hermeticism is closely linked to the alchemical tradition, and should not be studied only from the *Corpus Hermeticum*. It implies a "secret" sapiential tradition, corresponding a praxis oriented toward the transcendent dimension. In his eyes, this sapiential tradition has maintained great doctrinal and practical uniformity from the Greeks to the Arabs, up to the threshold of the contemporary era. In spite of an incredible variety of symbols, the "sons of Hermes," according to Evola, "know that they all say the same thing." This had already been attested by the Arab - or perhaps Persian - alchemist Geber (Jabir ibn Hayyan, 721-815), who stated, "In fact, there is agreement among the authors, although for those who are not initiated there seems to be divergence." As further proof, Evola quotes Dom Pernety (1716-1796), who wrote: "The Hermetic philosophers are all in agreement with each other: not one contradicts the principles of the other. The one who wrote thirty years ago speaks like the one who lived two thousand years ago." To this, Pernety adds the ecclesiastical maxim: *Quod ubique, quod ab omnibus & quod semper creditum est* ("That which has been believed always, everywhere and by all" - Vincent of Lerino, *Commonitorium*), a phrase that Evola also adopted as an axiom for his Integral Tradition.

The doctrine connected with this maxim is explained by Evola in the words of Jacob Böhme (*Of the imprint of things*, ch. 7, § 78, p. 70): "Reason is so blind that it understands nothing in eternal things. [...] If it understood such things, it would equally understand the ways of regeneration. Between eternal birth, reintegration and the discovery of the Philosopher's Stone there is no difference. Everything came out of eternity and everything must return to it in the same way." According to Böhme, the birth into the eternal, the restoration of the primordial condition of divinity after the great "fall" (i.e., reintegration in the sense of Martinez de Pasqually) and the treatment of the philosopher's stone by the wise thus constitute a single procedure of spiritual refinement. This is exactly what Evola means by linking the alchemical procedure to Hermetic tradition and "high" magic (in the Evolian sense). The goal remains *deificatio*, the transmutation of the unreleased, earthly man into a God (not simply into a God-like being). For this reason, Evola conceives alchemy not as a particular domain, "concerned with metals and their correspondences in man, but as a complete, all-encompassing, physical and metaphysical system."

The purpose of this system is to enable the observation and *experience* of a vibrant "sacred organism, filled with living forces, in which everything is wonderfully connected and intercommunicating. Man is placed in the middle as a microcosm,

containing by analogy the complete macrocosm-"as above, so below" (in the words of the *Emerald Tablet*). From this it follows that the symbolic language of alchemy, as an expression of this universal system, must have correspondences in other mystery domains, and can thus constitute a universal key to these same domains. The opposite is also true: knowledge drawn from non-alchemical mystery traditions can fill the gaps in the alchemical tradition." As early as 1926, Evola published an article in the journal *Ultra* (published in Rome by the liberal Theosophical League headed by Decio Calvari), in which alchemical symbolism was compared with that of the mysteries of Mithras (e.g., the stone).

This conception of the alchemical tradition as a universal system met with strenuous opposition from René Guénon, who conceived of it instead as a mere cosmology. Guénon did not regard alchemy at all as a complete metaphysical doctrine, much less as a doctrine aimed at a "restoration of the primordial condition of divinity."

To understand alchemical symbols, it is necessary, according to Evola, to keep in mind certain premises. The first consists in trying to dispose oneself - that is, one's way of being - to the consciousness of the traditional world (which, as already noted, is in total conflict with modernity). Getting there through a simple intellectual change is not sufficient. Traditional man not only had "a different way of thinking and feeling, but also a different way of *perceiving and knowing*." To achieve this we must, according to Evola, "to evoke, by means of a certain transmutation of consciousness, this different modality in us." Only then "certain symbols become pathways to an inner awakening, [...] it is understood how certain 'rites' can acquire a 'magical' and operant power." It is easy to see how these perceptions go far beyond what is described as "intuition"; they approach a "fully" lived esoteric experience endowed with transmuting efficacy.

A further essential point concerns the human experience of nature. Here it is not a matter of knowledge and understanding of physical laws, but of the *vital experience* of nature as a living, sacred, animate organism, "visible expression of the invisible." Evola quotes other passages from the *Corpus Hermeticum* to make this crucial experience understandable. In addition, he points out that the spiritual constitution of traditional man was such that every sensory perception simultaneously presented, at a given moment, a psychological component in the form of a "precise, vigorous feeling," emotional nuance that "animated" it and added to the image a "content pregnant with meaning," which went far beyond "poetic exuberance." In this way, ancient physics could be theology. Here Evola also refers to

to the power of myth, relying explicitly on Schelling. Likewise, he resorted from time to time to modern "secular" studies, for example on the *mentalité primitive*, developed by contemporary anthropologists such as Lucien Lévy-Bruhl or Émile Durkheim, interpreted according to his "traditional" orientation.

Evola proposes a third fundamental hermetic principle: "immanence," according to which all alchemical elements—for example, metals ordinarily found in the external world—are found in the individual human being. Therefore, they can be understood at the same time in a cosmic, that is, natural, and then in an inner, human, sense. Since the texts refer first to one and then to the other meaning, this can be confusing to those who read alchemical literature. On the other hand, if what is above corresponds to what is below, and the inner to the outer, then this "ambiguity" is entirely "natural." Lead in the inner sense refers to heavy, unreleased, earthly human bodies, while in the outer sense it refers to heavy, unreleased metal -- that is, not yet perfected (*h*). There is in fact no "real" difference, since in both cases, according to the alchemical perspective, the power of nature is the same, with effects in all respects equivalent.

Stone, water, copper, lead, gold, fire, tree, talisman, quintessence—these are all symbols to be understood on multiple planes. To explain this, Evola cites the Buddhist saying that our body, though only eight palms high, encompasses the whole world, its origin and dissolution. "Everything possesses the macrocosm," states Olympiodorus the Younger (c. 495-570 A.D.), "man also possesses it."

This principle, so significant for Hermeticism, is contained in one of Evola's earliest philosophical writings: "What matters, then, is to *come to the immediate awareness that one is the bearer of immaterial, cosmic forces, of which nature represents only the sensory materialization and concretization.*" Alchemical work is therefore above all a transmutation of the alchemist's consciousness, which causes him to ascend to a "higher" (less material and more transcendent) plane, from which he "controls" and dominates things.

A further essential precondition is to understand that, in Hermeticism, the elements are about "living" and spiritual realities, and not about dead substances, the "basics" of modern science. That is why the texts call the various elements "our" water and "our" fire, "our" mercury, and not "that of the vulgar." In this regard, among others Evola cites Flamel (1330-1414), according to which the four elements, from which all things originate, "are not apparent to the eye, but are known by their effects." Hermeticism has as its object only the invisible, "magical" elements (which operate an

effect), known to the "wise." According to Bernardo Trevisano (1406-1490) "our" sulfur and "our" mercury "are not what the vulgar thinks," or what "pharmacists sell"; they are rather "*the spirits* of the Philosophers."

Similarly, according to the *Hermetic Triumph* (*Triomphe Hermétique*), alchemy must be understood and applied based on the assumption of an "inner and outer knowledge concerning the properties of all things" and a "penetration into the depths of nature." More: "He who does not understand this from himself will never be able to understand it from others...." This science, Evola believes, will only be realized through an "*impetuousness of spirit*."

Through his book, the Roman philosopher wants to generate such an "upheaval," or at least set in motion the necessary "transmutation of consciousness." He does this, according to his own indications, by placing rational-verbal communication in the background, in order to express himself more through images. And of images there are plenty, as he has at his disposal the entire symbolic universe of the alchemists. His book contains some seven hundred original quotations-an additional three hundred, at the explicit request of his publisher, had to be expunged from the first edition, for reasons of space. In addition, he simultaneously cites several symbols with the same content drawn from other Hermetic philosophers, drawing ever closer, by means of a circular motion, to the object of his investigation (a procedure Carl Gustav Jung called *circumambulatio*).

Through such a variety of perspectives, one's consciousness can gradually become accustomed to the symbolic image, which is initially foreign. In this way, one can easily grasp the "center" according to a "meditative" mode, without having to focus on a single path or approach; one realizes, out of blue, enlightenment (what might not have been possible through a more "direct" approach). One has suddenly "embraced" the hidden meaning, and immediately "grasped" it without confining it within rational channels. Realization, however, does not have an entirely definable nature, since it not take place in the "brain," but subsists in a subtle mode, in the body-consciousness whole. Moreover, the object of the search will not be grasped solely through its "center." but also in its "aura." i.e. through the multiple, often unconscious, associations to which it is linked. This generates the impression that the object can be interpreted in a much deeper and more comprehensive way. We know from mnemonics that objects imprint themselves in our memory more deeply and longer through associations. Once one has grasped a symbol in this way, that is, "in depth," it continues to act, and the associations, which have not only mental nature, but also

emotional or even "spiritual," can be retained for longer. It is as if the neuronal pathways imprinted by the first pathway have already learned, at a second contact, to operate by themselves. Only personal experience can show exactly in what sense this is to be understood. Moreover, there seems to be, in such a process, a certain "magical attraction" that can generate a kind of joyful "addiction" in the practitioner.

3. *The Evolian method of "traditional" interpretation in practice*

An example, in the words used mostly by Evola himself, should clarify how he proceeds to make symbols intelligible, and how he continually uses symbolic images and references to skilfully circumvent the mind's rational procedures and its usual intellectual verbalizations. The philosopher achieves his goal when the reader comes to an understanding of symbolism through the recurrent use of images experienced as "his own," without being able to illustrate the path that leads there. One must be able to evoke in the reader an echo, always in the form of images, in any case "one's own," of the one who is studying, and which follow in each case the channels solicited by the image in question. As a general example of Evola's method, the so-called *first matter* - the starting point of any alchemical work - will be examined. Evola begins with the idea of "Unity," which he describes as the "first principle of the Hermetic teaching itself." "The fundamental formula of unity is already present in *Cleopatra's Chrysopoeia*: 'One the All' (*hen to pan*). This is pan-unity, also related to the idea of "*telesma*, the father of all things"" in the *Emerald Tablet*.

Then follows the detailed illustration in circumambulatory form, capable of setting in motion the multiple, necessary associations: "The alchemical ideogram of "One the All" is O, the circle: line or movement that returns on itself, and that in itself has beginning and end. But *this symbol, in Hermeticism, simultaneously expresses the world and the Great Work.*" Whereas, "in *Chrysopoeia*, it also takes the figure of a *serpent* - *ouroboros* - biting its own tail." In this regard, Evola describes a manuscript with a diagram consisting of two circles; the outer circle bears the following inscription, which is particularly noteworthy: "One is the all, and through him the all, and toward him the all; if the all did not contain the all, the all would be nothing."

He then continues in his circumambulatory movement, "This "all" is also called *chaos* ("our" *chaos*), and egg *ōon prōtōgonon* - because it confusingly encompasses the possibilities of every development or generation: it sleeps in the deep

of every being, and [...] unfolds in the chaotic multitude of things and forms scattered down here, in space and time." Thus, "the conchiused line *O of ouroboros* also embodies another meaning: the principle of 'closure' or 'sealing.'" A particularly significant clue is then given: "Here transcendence is conceived as a mode of being comprised in the 'one thing' [i.e., immanent in the 'thing' itself, and not at all outside of it, as in monotheisms, where the God (transcendence) is always separate from nature], which 'has double sign' - it is , and it is also the overcoming of itself; it is [...] power of alteration and dissolution [of itself]." There follows a whole series of symbolic expressions, showing the absolute self-sufficiency of the one principle in all kinds of alchemical "operations": "Father and mother to itself" (*Corpus Hermeticum*, 4, 5, 8), "of itself is son," "from itself it dissolves, from itself it kills itself, and from itself it gives itself life and generation again." Fundamental to this connection, though not immediately understandable, is the formula of the legendary Othane (c. 400 B.C.), presented as the key to alchemy: "Nature enjoys in nature, nature overcomes nature, and nature dominates nature." The "matter of the sages," "also called their 'stone,' [...] contains in itself everything we need." Evola, in this way, identifies this primordial unity with the "matter of the work" or "*first matter of the sages*," the starting point therefore of all subsequent alchemical work.

With this, he stresses that it is the "symbol of an assumption of nature *sub specie interioritatis*, which leads beyond the opposition between material and spiritual." He then quotes Dionysius Zechariah: "If we declare our matter spiritual, it is true; if we declare it bodily, we do not lie; if we declare it heavenly, it is its true name; if we say it earthly, we speak accurately." He adds other similar quotations, taken from alchemical works, to tune consciousness even more in the desired direction. *First matter* is thus the primordial, creative basis from which everything emerges, to which everything is consubstantial. It corresponds -- in a particularly noteworthy way -- to a most clear state of consciousness, which manifests itself after the laws of duality between "I" and "not-I" have been liquidated. Here is the state of consciousness suitable for carrying out alchemical operations: hence the numerous iterations of very precise alchemical procedures, aimed at eventually finding the ideal, eternal condition. Evola believes that under such circumstances even the *nous*, or intellectual intuition (*intellektuale Anschauung*) in the sense of German idealism (e.g., Fichte and Schelling), would be activated by it. This can be understood as the possibility of an immediate realization of the principles of our knowledge and reality (a possibility that Kant denied to man). The Guenonian concept of "intellectual intuition" also fits well with the above.

Overall, like most hermetic-alchemical texts, Evola summarizes the alchemical "Great Work" in the three symbolic stages: the *nigredo*, the Work in the Black, corresponding to the complete isolation or killing of the ordinary, corporeal ego, whose narrowness and density is broken down; the *albedo*, the Work in the White, which manifests itself ecstatic openness and the experience of light, which, however, still remains passive and, as it were, is "suffered" or "endured" from the "outside." finally follows *the rubedo*, the Work to the Red, in which, by fortifying the fire, a masculine quality emerges from the earlier state of feminine passivity, which then acts in absolute freedom and allows one to "fix" what has been achieved.

To be fair, this analysis of Hermetic symbols by Evola is not always easy to understand. It requires multiple repetitions to assimilate the image in depth-an operation necessary in all his other works. Even his political writings, if one wants to follow the author's intentions, must be read from this "inner" point of view.

It is certainly impossible, within the limits of this essay, to give exhaustive account of all alchemical symbols. It is not even our goal. Only a general analysis of Evola's interpretation of the symbols will be made here. Those who wish to delve into the practical realization and "traditional" application of individual symbols in the sense indicated by Evola need only obtain a copy of *The Hermetic Tradition*.

In any case, we would like to report some fundamental indications and clarifications of the Evolian interpretive method. A particularly important symbol in alchemy is *sulfur*. Its symbol is an upward-facing triangle on a cross. The upward-pointing triangle is the symbol for fire, whose ascending flame indicates the striving toward transcendence. The cross, on the other hand, is the quaternary of the four original elements, from which all earthly things are composed. Considered in its entirety, sulfur thus expresses a substance in which the fiery, transcendent element has risen above the earthly sphere, thereby "dominating" the elements. This is evident from its ancient Greek designation, *theion*, which means both "sulfur" and "divine." In the "transmuted" sense, it thus corresponds to the "divine soul." In the unreleased sense, it means, on the other hand, the human will.



Equally noteworthy is salt (Θ), bodily element. "The Philosophers, made word of the Earth, have intended for it nothing but the Body, and for the Body nothing but Salt," inferred *De pharmaco catholico* (III, 16). To this Evola adds that "the perception of an external, material world" is the result of a "petrification of the spiritual world" created "by the bodily senses," which in turn are the result of the "power of Salt." The latter involves a "suspension of awareness" due to a disruption of connections between the spiritual, formless world and the "I" or *ego* of the bodily senses. What operates here is the dualism between ego and non-ego. Salt, body, stone and earth are equivalent here.

Turning now to mercury (represented, in metallic form, by the symbol☿), once again we find the underlying elemental cross. It is dominated by the circle, O, the centerless primordial chaos. The moon symbol is in the highest position. Taken as a whole, the earth element is thus dominated by the "floating," "feminine" moon, and because of this it is not subject to any overt orientation or direction (unlike sulfur, which is clearly oriented upward). Mercury is thus qualified by feminine, passive forces (it is particularly reactive and volatile, thus binding very easily with other elements), also identifying itself with corrosive, floating "waters." Mercury's original name, *argentum vivum*, is again explained by the fact that it takes the form of small, fluid, silvery globules that roll back and forth as if they were "alive." While sulfur is thus identified with the (divine) soul and salt with the body, mercury corresponds to the third element of the human being - the (humid) spirit. Mercury indicates, as already explained, life - the totality of psycho- vital energies. "There are three different substances and three principles of all bodies - Salt, Sulfur and Mercury, which are Spirit, Soul and Body," says the *Triomphe*

Hermétique. Sendivogius is more precise: "The Body is Earth, the Spirit is Water, and the Soul is Fire, that is, the Sulphur of Gold" (*De Sulphure*, p. 173).

With mercury, at any , we run into a dichotomy: on the one , it is depicted with the symbol of the moon in the highest position, while in another variant it is depicted with the symbol of Aries in the highest position. Since Aries is, in astrological terms, a fire sign, this changes the ruling principle and thus also its general meaning. It is considered a " water" or "inflamed," and thus is consistent with the element fire or soul. It becomes a life force, penetrated or permeated with spiritual, masculine character.

Considering it in its totality, Evola summarizes the quaternary of the principles of man as follows.

First, there exists in man an earth nature, called Saturn (♄). In it operates the power of the *earth*, which determines and perpetuates the mode of being heavy, firm and solid, associated with the animal body ("our" lead). It manifests especially in the skeleton.

Second, we have an aquatic, fluid mode being, which is lunar, related to the moon and mercury. It manifests in the so-called fluid or astral body, the Egyptian *ka*. Mercury also governs the aptitude for sensitivity (impressionability) and imagination, in which (among other things) the "illusory images of things (corporeal) are kindled."

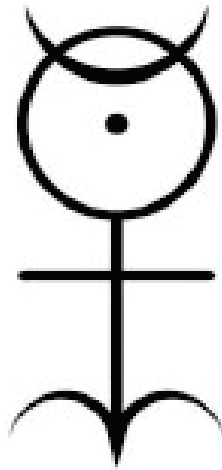
Then comes mercury, the carrier of Aries fire, in which an internal penetration by divine soul principle has already taken place.

Finally, we have the intellectual mode being, which is, in man, gold (the sun). It is the center, the indestructible, eternal essence of the soul, which is the origin of individuality and must guide the other elements, although in itself it transcends individuality (the *atman* of Indian philosophy). It is equivalent to the *nous*, the transcendent-intellectual principle that Platonic "eternal" ideas attempt know. It is *the standing and non-falling soul* in Agrippa's sense, the "fire of the stone" mentioned in many Arabic alchemical texts.

4. The Monas Hieroglyphica and the magical-heroic world Caesar Della Riviera

Through these associations, one can easily understand the orientation of alchemical symbolism in Evola. We would now like to turn specifically, albeit concisely, to another symbol that contains a special meaning in the history of Hermeticism: the *Monas Hieroglyphica*, which

essentially symbolizes the unity of the cosmos with its "eight heavens, seven planets and four elements." In accordance with the analogy between macrocosm and microcosm, it also represents the human being and its constituent elements.



It is composed of the moon, the sun, the elemental cross and a rather unusual sign of Aries. According to Evola, who deals with this symbol (based on Cesare Della Riviera) in great depth, it specifically represents the initial condition of the unreleased, terrestrial man. The sun and moon are depicted in their "profane" state and, as such, simply represent the external functions of the habitual waking consciousness, through which the bodily elements are directed. These, moreover, are subordinated to the primordial masculine, fiery form (symbolized here by Aries), imbued with generative, procreative power (Johann Georg Gichtel's "dark world").

The purpose of Hermeticism, at this point, is to separate the individual constituents of man through fire by means of alchemical *Scheidung* (separation or dissolution). In this case, fire must be transmuted from the descending, earthly fire of sexuality into the ascending, "divine" fire. In this way, the elements can be transformed so as to give rise to the "transcendent" man or, as Caesar Della Riviera puts it, so that "made Heroe, he will be by divine Wisdom placed in the Heroic Heaven, and constituted Lord of the magical Universe." This corresponds precisely to what György E. Szönyi, in his book on John Dee, calls *exaltatio*. With this concept he

means "a doctrine that human beings-with the help of certain techniques (including magic)-are able to generate a state in which it is possible for them to leave their bodies and unite with divinity."

Although Evola's symbolic method, in addition to providing an eventual point of access to the complex world of alchemical-hermetic symbols, puts a significant tool at the disposal of the modern reader, it of course remains to be seen how far this "modern" interpretation corresponds to Dee's and the Renaissance's, given that Evola employs a profoundly "essentialist," ahistorical conception of alchemy, constantly independent of historical and geographical factors.

This is not the place for a more detailed analysis of the symbol in question. This has already been done by John Dee in *Monas Hieroglyphica*. Attention should be paid only to the fact that Della Riviera's deciphering of symbols is basically the same as Dee's (although he is not quoted). It seems, however, that Della Riviera emphasizes the "practical" element of *deificatio*, focusing on the spiritual "transmutation" of man.

No doubt Evola's interest in Cesare Della Riviera stems from what just been reported. In itself, the title of his book contains two words that must have attracted Evola: "magical" and "heroic." Evola believed that "alchemy" (which not only brings man, but also "metals," from lead to gold) and "high magic" had the same end-that is, to reshape earthly man into the transcendent "man-God," including physical immortality. The "heroic" virtues must also have aroused his approval, since in the Renaissance (think of Giordano Bruno's "heroic fury"), and according to Della Riviera, they expressed man's transcendent "heroic" drive (as opposed to the "mystical" drive) to become God, and this certainly coincided with Evolian intentions. A year after the first edition of *The Tradition* was published, the philosopher published a modernized version of Della Riviera's main work, at the same publisher (Laterza, Bari), also composing an explanatory introduction. In the preface, he points out that the expression of "eternal" traditional science comes, in that work, to a very clear form, in spite of the many "veils" added to prevent accusations by the Church, and other "debris." The significance of this book is also known in other circles. For example, it forms the basis of the "occult" novel *The Forbidden Book*, which, unlike Dan Brown's thrillers, is based on solid historical and esoteric research carried out by Joscelyn Godwin, although the authors - Godwin and Guido Mina di Sospiro - have allowed themselves some poetic licenses (it is, after all, a novel).

5. A parallel with the Evolian conception of symbols, its sources and subsequent reception

At this point I would like to turn to a totally different topic: the astonishing similarities between the spiritual symbolism investigated by Henry Corbin (1903-1978) and that of Evola. Although the Iranist derives his theory of symbols from Sufism and Evola from alchemy, both are based on an "esoteric" point of view, in which the notion of symbolism is employed in a deeper sense. Although Corbin's work came out somewhat later than Evola's, I am not aware of any contact between the two, nor any mutual references in their works.

Corbin's central concept is that of an imaginal world (*mundus imaginalis*), conceived as a mediator between God, absolutely unknowable, and our earthly world. It represents a *mesocosm* or *interworld*, through which divine forces can operate on our world.

The *mundus imaginalis*, according to Corbin, is the plane of symbols in their deepest sense, where "the spirit is corporealized and the body spiritualized," an expression that immediately recalls the already quoted phrase of the alchemist Zechariah. As such, the *mundus imaginalis* represents the necessary link between our earthly and transcendent worlds; it should in no way be confused with a world of allegories or mathematical symbols to be ascribed arbitrarily. In Corbin's perspective, only through this imaginal world, which he considers "real," can we find the "way back to God." It is also the world of the "eternal present" and represents a timeless "eternity" in which symbols always retain their spiritual meaning. The consonance with Evola is unmistakable.

Corbin designates so-called *imaginatio vera* as the only viaticum to the imaginal world and as the "true imagination," also described, to distinguish it from mere fantasy, as "active imagination." True imagination constitutes for Corbin a path to knowledge in the highest sense. As such, it concerns a *spiritual* meaning, and should by no means be confused with a tendency to arbitrary imagination. Evola states the same thing in the context of his "traditional method" of knowledge, previously described. In any case, both rely on *spiritual* faculties that, while expressly drawing their cues from earthly symbols or writings, can still discover "higher truths" on a high plane. However, Evola generally speaks of "subtle forces" to which man's "imaginal" faculties are directed. I am therefore compelled to leave the question open

Of the ultimate identity of this "thin" (Evolian) plane with Corbin's imaginal world.

Although latently present, the faculties of spiritual realization postulated by Corbin and Evola must still be cultivated and developed. They are based on the ancient notion of *analogy*, according to which the like can only be known by the similar. One must therefore evoke the power of the "active" imagination within oneself in order to tap into the imaginal world. This epistemology is expressed perhaps most clearly by Plotinus, in his *Enneads*: "It is necessary for your eyes to make themselves similar to the object to be seen, and to be equal to it, for only then will they be able to stop and contemplate it. Never will an eye see the Sun without having become like the Sun, nor will a soul contemplate beauty without having become beautiful. Let each being become God-like and beautiful, if he wishes to contemplate God and beauty." This kind of "hermeneutics" is described by Corbin with the Arabic expression *ta'wil*, which literally means "to return something to its origin, to its original reality."

To activate such an active imagination we need "images." These can be *mandalas*, symbols or other figures that emerge in us through the enjoyment of appropriate poetic or meditative texts. Only through the mediating function of such "active imagination"-which, in Corbin's (and Evola's) terminology, is proper to the heart-is it possible for us to enter into relationship with the pure but essentially unknowable world of the higher spirit. This mediation is also necessary for any authentic religious or mystical experience. Consequently, Corbin is also convinced that, "with the loss of *imaginatio vera* and *mundus imaginalis*, nihilism and agnosticism are born." If one were to speak of a "traditional world" (i.e., "traditional method"), Evola would agree completely.

Some sources of Evolian notions of Hermetic symbolism have already been mentioned. Within the Ur Group, along with Arturo Reghini, special attention should also be paid to Ercole Quadrelli, who operated under the name Abraxa. Quadrelli also belonged to the "Therapeutic and Magical Brotherhood of Myriam" of Giuliano Kremmerz (1861-1930), whose *File D* is cited as a source in *The Hermetic Tradition*. According to Evola's own testimony, his understanding of the four elements was based on it. In addition, Jacopo da Coreglia reveals that a priest with deep Hermetic interests, Father Francesco Oliva, favorably impressed by Evola, procured the confidential Myriam documents for him.

Little attention has so far been paid to the influence of Oswald Wirth on Evola's Hermetic work, an influence that would seem to be very significant. Actually, Wirth's name is mentioned by Evola, and he has already been cited two

times in the present article, but with reference to more specific issues. If, in any case, one looks with some attention at the forty-six pages of the first chapter of *Le symbolisme hermétique* (first edition 1909), which has as its title *L'idéographisme alchimique*, one can see how Evola's "geometric" interpretation of symbols (circle, square, triangle) is already present. Of course, as noted, this interpretation is also in John Dee and Cesare Della Riviera. In any case, it is beautifully summarized by Wirth and recapitulated by Evola in a similar sense, following the same pattern (though in a broader form). The chapter *Notions élémentaires de l'Hermétisme* is also excellently summarized by the philosopher.

As well, the methodology of Johann Jakob Bachofen (1815-1887), a well-known scholar of matriarchy, undoubtedly influenced Evolian interpretation of symbols and his "traditional method" quite consistently. It should not be forgotten that Evola edited and translated an anthology of Bachofen's writings.

That Evolian interpretation of alchemy was considered a valuable contribution is attested by its reception by Carl Gustav Jung and Mircea Eliade. Although Evola was a staunch opponent of the Jungian psychological interpretation of alchemy, Jung himself was greatly impressed by *The Hermetic Tradition*, calling it "a broad exposition of Hermetic philosophy." On the page following this definition, Jung quotes an entire paragraph from the book.

As for Eliade, in contact with Evola from his youth, the situation is much more complex. An extremely detailed and well-documented study on the influences of traditionalists on Eliade, with reference also to his conception of alchemy, has been published by historian of religions Paola Pisi. What Pisi particularly highlights are the numerous parallels between Eliade's works, *Alchimia asiatică* (1934) and *Cosmologie și Alchimie Babiloniană* (1937), and Evola's work on alchemy. From a chronological point of view, however, it is necessary to keep in mind that Evola's works clearly predate Eliade's.

As early as 1925, Evola had published an essay in the journal *Bilychnis* (also known to Eliade), where he discussed for the first time one of his basic alchemical concepts. Emerging here especially is the motif of the so-called "resurrection body," in the same sense as that used by Eliade in *Alchimia asiatică*. Between 1927 and 1929, in the journals *Ur* and *Krur*, to which Eliade was a subscriber, there are other articles by Evola on alchemical themes. Equally important from this point of view is the very detailed *The Doctrine of Palingenesis in Medieval Hermeticism*, published in 1930 also in *Bilychnis*.

Ioan Petru Culianu's assertion that Eliade's works on alchemy represent a significant "moment in the interpretation of alchemy"-at least *Alchimia asiatică*, which preceded the interpretations of analytical psychologist Jung-is therefore unwarranted, especially considering the way Culianu justifies this claim. He points to two basic innovations of Eliade's: , having discovered that alchemy is not an embryonic chemistry but has a spiritual origin, and secondhaving paid attention to the central motif of death and rebirth. Eliade himself points out in his autobiography that in his early writings on alchemy he had wanted to prove that it was "not a rudimentary chemistry," but a "spiritual technique," and did not strive for the "conquest of matter." It was to a much more significant extent about the "salvation" or "liberation" of man. He adds as well, "Twenty years after the publication of *Alchimia asiatică*, the interpretation I proposed is now almost unanimously accepted."

In the preface to his *Cosmologie și alchimie babiloniană*, Eliade also speaks of a "new method for analysis of the philosophy of culture," as well as a "revolutionary method." The fact is that Evola's writings, already highlighted, anticipated Eliade's "innovations" by several years. Eliade, moreover, first mentioned Evola's *The Hermetic Tradition* only in 1956 (thus after Jung's mention in *Psychologie und Alchimie*) in his book *Forgerons et alchimistes*, and only in parentheses.

Following on from the above, there is one more point I would like to mention, as it concerns the history of contemporary Hermeticism and its reception in academia. Maurizio Calvesi, professor emeritus, historian and art critic, one of the pioneers in the analysis of alchemy from an art-historical perspective, stresses the "originality and importance" of *The Hermetic Tradition*, which for the first time placed alchemy within the tradition, highlighting the profound connection between the two, providing a valid interpretation even for the understanding of the medieval and Renaissance Hermetic tradition. Even thirty years later, the significance of alchemy was still unclear to Francis Yates in his classic *Giordano Bruno and the Hermetic Tradition* (Routledge and Kegan, London 1964). Not surprisingly, Evolian references in the book in question are very sporadic. Along with the *Corpus Hermeticum*, Yates was particularly concerned with Renaissance astrology and magic. He may have been inspired by D.P. Walker's book *Spiritual and Demonic Magic from Ficino to Campanella* (1964), who first made a connection between Hermetic doctrine and Renaissance magic. Academic research placing alchemy in a historical-intellectual context would come out even later. Two of the best-known historians of Renaissance ideas, Paul Oskar

Kristeller (1905-1999) and Eugenio Garin (1909-2004), in their enormous output, devoted virtually no attention to alchemy, at least to my knowledge. In 1988 Garin, in his *Hermeticism of the Renaissance*, published by Editori Riuniti, even makes no reference to alchemy.

For this reason, Paolo Lucarelli (1940-2005), who had graduated in physics and had done research on metals in Italy at the CNR and had even left his job to devote himself more deeply to alchemy, criticized the state of current studies on alchemy. In 1999, at a conference on the alchemical tradition in the 20th century (*L'Altra Sapienza*, organized by the Alpi Marittime Association), he deplored that Evola's name was not to be found in any academic text on Hermeticism, although *The Hermetic Tradition* constituted the epistemological foundation of research on alchemy.

Piero di Vona, professor emeritus of philosophy and Spinoza specialist, also stresses the value of *The Hermetic Tradition*, described as Evola's "by far the most difficult work" (a judgment, incidentally, that I cannot subscribe to). He had endeavored to "simplify the volume as much as possible," according to what he says in his eighty-page analysis; on this point, I would note that it is precisely the variety of symbolic images used by Evola that facilitates the intelligibility of the text-although it is certainly not an intelligibility entirely reducible to reason. Indeed, it seems to take a certain amount of *exaltatio* to understand it, which is not easy for an academic philosopher, even if a devotee of Evola.

At the end of this essay-which I hope has not generated the same confusion as some of the alchemical images and symbols-I would like to highlight three aspects concerning Evolian interpretation of symbols, which, while equally essential, I cannot go into here. The first concerns Evola's artistic work when he was a leading exponent of Italian Futurism and Dadaism. Recurrent alchemical symbols and concepts emerge in his paintings and poems. These connections have been analyzed by Elisabetta Valento in her book *Homo faber: Julius Evola between art and alchemy* (latest ed.: Edizioni Mediterranee, Rome 2022). The second point concerns the Evolian distinction of the alchemical elements into masculine and feminine-what determines a "dry" and a "wet" way-as well as their convergence in the androgyne. Evola gives a completely personal, almost Manichean interpretation of the sexes, which has varied sources. Chief among them are Otto Weininger, the "matriarchal" Bachofen (whom Evola subjects to a process of profound reworking) and Tantrism. The third key point is the attempt to portray alchemy as a path to transcendence with a heroic-regal character. In this way, he intended to affirm the primacy of the royal, warrior caste (Kshatriya), over that

priestly (Brahmin): which led him, among other things, to an inevitable and irresolvable conflict with his mentor René Guénon.

In order to prevent misunderstandings, it should be clearly reiterated that Evola's alchemical work was written neither from an academic perspective nor from that of an alchemist operating on earth metals, but solely to demonstrate the "truth" of his traditional worldview. Of course, he also wanted to provide material for those who felt called to a path divinity immortality, clothed "in a chemical-metallurgical disguise"; a path that was, according to Evola, timeless and "initiatory." For Evola, alchemy was not an object of academic curiosity, nor was it a means to enrich himself; rather, it was an expression of a formidable vocation for transcendence. His gold (☉) was the immortal seed-essence of man.

The Occult Mission of Julius Evola

by Jean Parvulesco

An enigmatic author like few others, Jean Parvulesco (1928-2010) has a biography that fades into legend. Of Romanian origin, the eccentric traditionalist fled his country in 1948, strangled by the Communist noose. He swims across the Danube and arrives in Yugoslavia, where he ends up in a prison camp, escaping in a daring manner. After various vicissitudes he arrives in Paris, where he frequents the most "eccentric" literary *milieux*, with esoteric and mytho-political openings. He came into contact, in particular, with Raymond Abellio, Arno Breker, Jean Daniélou, Guy Dupré, Mircea Eliade, Vintila Horia, Dominique de Roux, Louis Pauwels and Jacques Bergier.

His career is as humble as his writings (and the one published in this volume does not escape the rule). A revolutionary, close to the OAS and the Revolutionary Nationalist Movement (NRM), a scholar of political conspiracies, a literary and film critic, a member of GRECE and Nouvelle Droite, a Catholic *sui generis*, a Eurasianist and a connoisseur of the spy networks that bind the four corners of the world together, he is the author of novels and essays with a style that is heated and inspired, *tantrically operative*. Essays whose theses may not be agreeable en bloc - this is the case with *The Occult Mission of Julius Evola*, where the author often lets himself get a bit "carried away" - but which deserve more attention than what has been reserved for them in our country: of his nearly forty books *none* has in fact been published in an Italian edition.

Beyond all this, as his friend Aleksandr Dugin, who years ago pointed us to this essay and invited us to look for the *Blue Daponte* (you will soon find out what it is), wrote, "his true vocation is that of a visionary, a direct and inspired contemplator of the spiritual spheres." An "anomalous French fascist," on the other hand, is the effective definition offered by Claudio Siniscalchi, in his study on Parvulesco and the New Wave.

"Living mystery of European literature," impossible not to recall his fleeting appearance in Jean-Luc Godard's debut film *À bout de souffle* (1960), starring Jean-Pierre Melville. Slaughtered by journalists ("*Monsieur Parvulesco! Monsieur Parvulesco!*"), he answers a series of questions, shielded by a pair of sunglasses, a pipe wielded like a royal scepter, symbol of some Invisible Empire, and an absent air, lost in listening to who knows what recondite harmony of the spheres. When they ask him:

"What is the greatest ambition of your life?" he replies, "To become immortal ... and then to die." "He believes that woman plays an important role in the

modern society?" Answer, "Yes, if she is charming and has a striped dress and sunglasses" (all clothing worn by her interviewer). "Do you think women are more sentimental than men?" "Feelings are a luxury that few women can afford." And, further, "There are two important things in the world. For men, women. For women, money." Dadaism in its purest state, such as that which emerges in this essay, which came out in abridged form in Robert Steuckers' magazine *Vouloir* (No. 89-92, 1992), to be later expanded in *Le Retour des Grands Temps* (Guy Trédaniel, Paris 1997).

As already mentioned, this is only a small excerpt of his boundless output, which includes dozens of volumes, including *La Miséricordieuse Couronne du Tantra* (1978), *Imperium* (1980), *La Spirale prophétique* (1986), *Le Soleil rouge de Raymond Abellio* (1987), *Les Mystères de la Villa Atlantis* (1990), *L'Étoile de l'Empire invisible* (1994), *Le Gué des louves* (1995), *La Stratégie des ténèbres* (2003), *Le Sentier perdu* (2007) and *Dans la forêt de Fontainebleau* (2007).

The hope is that some of these books may come out in Italian translation, and that the one offered here, a tribute to Julius Evola as bizarre and twisted as he is brilliant, as the one who signed it, may be the first step in the (re)discovery of Jean Parvulesco.

Andrea Scarabelli

For deeply visionary and prophetic natures, to be understood and accepted as pre-oriented in history by the Spirit and the works of the Spirit, the real test of fire is, always and precisely, confrontation-I would even say *personal* confrontation-with history itself.

Julius Evola, "crucified in the Four Winds," is no exception. It can be taken for granted that he sacrificed everything, really *everything* -- his own existence, the status and acceptability of his doctrine, down to the very meaning of his spiritual and initiatory options -- to the ultimate choice of his mission.

Isn't the one who has crossed insuperable line separating being from non-being, the reality of illusion from the illusion of all reality, the "released into life" who has achieved the superhuman states of detachment without return, our reach? Should we not be indifferent to the dark and tragic turmoil of human becoming and its periodic historical recommencement -- in the form of appearances, weapons and clamor -- that is, to what we commonly call *history*, an essentially Western concept, to the point that Nietzsche even spoke of "great history"?

One must resign oneself and make a decision. *In* history and, from within, *Against* history, or *beyond* history?

Traditional man as seen by Julius Evola--and revolted, actively anterior, differentiated, superhuman man is situated not only above but also *beyond* history; well, Evola's existence was a long and desperate attempt to import him *into* history, making it submit to his immutable and transcendent, Olympian and Nordic vision, from which he never took leave.

This is an obvious contradiction in terms, in the paradoxical light of which the living question, the foundational question from which should start, in my opinion, any authentically open, inwardly available approach to the mystery of Evola's life and work - a mystery, moreover, that is always an agent, but which may never be able to reach its ultimate meaning, its *last word*.

One thing, in fact, is absolutely certain. The gaze cast by Evola on the modern world, on the final whole and on the totality of modernity in the process of completion, is not at all critical, for his inner disposition extends beyond any critical option, in the unconditional, unabashed denial of everything that more or less belongs to modernity, the ultimate place of decadence, ontological overthrow and total annihilation of the original principles.

These are inviolable precipices that stand between the solar, transcendent, heroic and divine world of the original, polar and hyperborean principles and Tradition and "accomplished modernity," the so-called "present world." The product of a great overnight rupture with the hyperborean origins and absolute polar states of an earlier identity, the present ontological obscuration of history defines a world that does not even exist, being only a hallucinated and increasingly illusory negation insofar as it approaches its paroxysmal final domination. Only by reaching its ultimate fulfillment, in a supreme self-destructive spasm, will the domination of the powers of negation and chaos see its irrevocable end.

Today everything belonging to the world of former freedom of being can only have a hidden, subversively disguised and subterranean existence. Those few who - in the era of the negative domination of non-being and the nocturnal overturning of the original principles - come to heroically establish within themselves the states of their own superhumanity, to *differentiate* themselves, precisely because of this find themselves deconditioned, freed from the subjugations of a world that - although they are present in it - is no longer their own. If they insist on remaining in it,

is only by virtue of a higher occult mission, an order from beyond the world, from beyond death.

In this domain, Julius Evola's testimony seems to me of disarming clarity. In the seminal *Revolt Against the Modern World*, he writes: "The only world, toward which we are on the march today, has already been told what it is: it is simply that which collects and summarizes in extreme form what has acted in the phase of destruction. It is such, that it cannot serve as a basis for anything, that it cannot provide a matter to which, albeit in a different form, traditional values can again manifest themselves in it - because of such values it represents only the negation organized and become a body. For modern civilization taken en masse there is no future in a positive sense. Pure physique is that of those who think of an end and a future that in any case justify what man has destroyed in himself and outside himself. The possibilities still offered in the last times concern only a minority and can be distinguished as follows." At this point Evola adds, "Beside the great currents of the world, there are still individualities anchored in the 'still lands.' They are, by and large, strangers who keep themselves out of all the triviums of notoriety and modern culture. They keep the summit lines, they do not belong to this world - although scattered over the earth and often ignoring each other they are united invisibly and form an unbreakable chain in the traditional spirit. This core does not act: it has only the function to which the symbolism of "everlasting fire" corresponded. By virtue of them, the Tradition is present despite everything, the flame burns invisibly, something always connects the world to the superworld. They are "those who watch," the *ἐγρήγοροι*."

Impossible to doubt that Evola was speaking knowledgeably about the mysterious race of "vigilants," hidden behind the turmoil of a history now powerless against them. In fact (we know something of this ourselves), the lucid, regenerative decision, which unceasingly propagates the fighting will of an inner liberation conducted to the ultimate end, as well as the irrevocable petition to the self-deconditioning of one's life, one's consciousness and one's being-decision, will, petition for a total rupture, as Julius Evola did at the head of the Ur Group(s) -, provided him, in the most opportune manner, with the contribution of hyperqualifying support from certain Roman instances of higher, transcendent influence. These authorities -- occult, abyssal, originally sheltered from any subjection to the accelerating Western disaster -- assured the future author of *The Doctrine of Awakening* the coveted personal opening to a state of "differentiated being," an inner renewal sealing access to a superhuman condition, to the state of being "liberated into life." And this at the most

Appropriate - that's the way these things go. Otherwise, the *nothing*. The *never*. Many others have known something like this, the fateful *nothingness*, the *never* of those who remain on this side of the line.

On the other hand, not everything can be said. Or, perhaps, not yet. Will the time ever be ripe? It is a fact that I was in possession, until not so long ago-and, although I no longer possess it, I know who constitutes it now-of an anonymous but identifiable and identifiable manuscript from the most central authorities of the Ur Groups and dating from the period of their conclusion. This manuscript exceptionally certifies certain achievements and, above all, certain higher acceptances from which Evola had personally benefited during that period-when the Ur Groups had had to slow down, and then discontinue their activities, which were never continued, nor resumed thereafter.

Practical *acceptances* sent to Evola by instances of contact and influence from a singularly higher, over-qualifying and wholly occult level; however, the manuscript suggests that they were of an imperial, supratemporal, archaic Roman origin, coming from the pre-ontological depths of *Principia Rome*.

1. Along the disintegration of time

Julius Evola had come to cross the insurmountable line of the condition attributed to the "best awakened," forcing one after another the hieratic belts on which stand, motionless and radiating with their own light, the *ἐγρήγοροι*.

Yet-incomprehensibly and puzzlingly-it was precisely after he had achieved deconditioning, situating himself outside mortal jurisdictions, of the damage inflicted by history on existential becoming, that he threw himself headlong into the accelerated current of a history already condemned in advance by the inexorability of a coming end.

For a fifteen-year period, from the early 1930s to the end of the war, when he was given another degree of initiatory realization, later confirmed by the severe bodily harm inflicted on him-secretly ordaining paralysis that forced him into immobility for the remainder of his days-Evola approached with a kind of feverish ferocity the most advanced and dangerous tip of the political struggles of the European Revolution, in Italy and Europe. He embraced national and continental renewal movements thrown into the onslaught of history (only to arrive at the dark and desultory results we all know - a lesson in darkness as impressive as few).

Well, I am intimately convinced that all this was, after all, for Evola only a wide-ranging work of concealment, a feint, a diversion that served as a strategic - or perhaps *metastrategic* - cover for quite other activities, carried out in the shadows.

Those years were indeed - and one would soon have to resign oneself to recognizing this - infinitely more mysterious than one might believe. History, in its metapolitical rush and in its political spasms - spasms of darkness often forced to remain semiologically very secret -, Julius Evola had interpellated it only to better conceal, with his disturbing activist initiatives, other activities bearing an occult, higher mission. A mission with purposes located beyond history, inexpressible in ordinary language and no doubt conceivable only by members of that small group of *ἐγρήγοροι* immutably at work *beyond the line*. Evola had attached a certain name to himself, sacrificing his entire life to it, passing as an ideological agent of a certain revolutionary idea of Europe, only to conceal his own impersonal identity, which had become conceptual and unmentionable, as an agent on a mission on behalf of certain polar, supra-historical entities, archaic in the most radical sense of the term, ontologically external to the non-polar becoming of the current world history, which had come to an end. It is precisely in this perspective that his participation in the operation "Circuit" should be put.

Might not the final crumbling of historical time, once we come to the end of the cycle, act as a formidable revealer a number of very great secrets, hidden in times past and now destined to emerge in transparency through the chronological disintegration that is being announced?

According to a now predictable rhythm, should we not expect unprecedented revisitations of certain subterranean parts of the great Western history of the 20th century? And, under this disturbing banner, might not some of the forthcoming decipherments emerge through lacerating revisions generated by revisiting the summit spiritual career of Julius Evola himself, revisiting-as just mentioned-the present intimate flaking of damaged times, disqualified by the abysmal dizziness of their own end?

To anticipate the hypothetical results of revisiting Evola's hermetic, indecipherable spiritual career, I need only recall the fragment of a private letter sent from Palma de Mallorca by Jean d'Altavilla, on January 23, 1963, to Evola, who was then living in Rome (correspondence cited in *La spirale prophétique*): "But everything is held, underneath, hallucinatingly, when one thinks of the endless mystery, topical and actualized, of locus CXLIX Almudena cemetery, near Madrid, where the evidence continues to advance into the nothingness of its own nothingness, the bloody, bloody bareness that proves how much

costs to take off his robe (*Song of Songs*, V, 3). Yet, the *Yihud* of these Bloody Nuptials is measured, according to the *Sepher ha-Zohar*, by the XLIX, which is also the number of the Unquenchable Fire maintained, in Almudena's cemetery, by the unbearable secret of the locus CXLIX. Now, in the theurgic number CXLIX, the C acts exclusively as an indefinite multiplier, *in saecula saeculorum*; , precisely in this case, imposes on the C a status of diversion, a metaphysical illusion akin to sepia ink, since the cosmological process underway from locus CXLIX is measured in time with a truly extreme rigor, covering only an operative period of XXII years, that is, the period 1962-1984. Let me repeat it: 1962-1984." And, in conclusion: "In any , the Final Mystery has been born, and it is developing."

The problem is that, according to the information I have, there is no CXLIX locus in Almudena Cemetery near Madrid. Vacuum-operated cleaning? Perhaps it has been moved. More than an empty grave, it is a reenacted grave that no longer exists. As if it had never existed, there or anywhere else. Nevertheless, does not the re-enactment of a grave also, and above all, unveil the death, the re-enactment *of the death of the dead one*? Indeed, only *this* reenactment precedes and justifies the reenactment of the grave, *of that grave*. A strange, very strange, glow emanates from this dual Qabbalistic reenactment. It is safe to suspect that that place hides an abysmal mystery, an *eschaton* with a deliberately erased identity, along with the identity *of the dead one*.

What other abysmal, superhuman enigma, about to be fulfilled, is it possible to imagine if not the "Final Mystery" that appears in the correspondence between Jean d'Altavilla and Julius Evola, concerning the dual reenactment of locus CXLIX in the Madrid cemetery of Almudena and death itself? And what, behind the "Final Mystery" of the double re-enactment, are the compassionate supportive actions enacted by certain elements of the Majorcan Jewish community, qabbalistic and sum, referred to in the Evola-d'Altavilla correspondence itself?

Still veiled, these things are and remain quite obscure, but they will not be so for long. Flashing into the final exacerbation of the present epoch, the revelations, still half-hidden, are part of the forthcoming revisitations, which will tell us beyond a shadow of a doubt what is, beyond the cliffs of visible history, the true occult mission-in the two worlds, in this one and the other-of Julius Evola in his Roman, supratemporal operations, indebted to the peaks of a certain *Roma Principia*.

2. The "other" Julius Evola

Not long ago, someone towards whom I have a special esteem -- esteem for the man who is as upright and rigorous as he is inspired, but also for the boldness of the action he takes alone, shielded from the profane -- asked me, for a specialized publication he himself directed, for what might be called "a portrait of Julius Evola."

The work of the great Roman visionary is now widely known, along with his life-- and not only in Italy-- thanks to a whole nebula of information centers, studies and research that have produced and continue to produce books, essays, articles, conventions and conferences about him. A rarefied but admirably controlled nebula by Philippe Baillet, translator of *Revolt Against the Modern World* and most of the Evolian texts currently in circulation in France, kept in check by the operational quality of his presence, agent and non-agent, free and central. For the past fifteen years or so Evola has been, so to speak, as well known in Italy as in France, which seems to me worthy of the greatest attention.

This is the main reason why I do not think it appropriate to waste time presenting Evola's work or life. To those who will be inwardly inclined to do so, the French translations of the totality of his writings will enable them to go directly to the sources, the in-depth study of which will be made possible by the luxuriant secondary literature, which delves into his trails and legacy, his indications about the near future or the approaching new millennium.

At this point, Evolian groups, generally rather closed in on themselves -- and for very good reasons -- will be able to open up to those who wish to embark on the adventure of a collective quest whose aims, at times, may go very far. Even to the brink of precipices, of great dangers.

I can, however, attempt--perhaps, to date, I am the only one who can-- approach to the "other" Evola, who still and unabatedly lies in the philosophical dissimulation of the venues of estrangement, unbreakable prohibitions and level breaks that safeguard those who have been able to cross the line, to reach the superhuman states of differentiated being. If they returned to this world, among the current currents of history, it was only to implement there the inconceivable compassionate tasks of sustaining and redirecting, waking and awakening, sacrificial and heroic tasks whose fulfillment in the shadows enabled us to keep ourselves standing in the collapse of Being, "surviving the sinking of Atlantis."

To move toward the "other Julius Evola," as I am doing, in order nevertheless to arrive at a portrait of the author of *The Hermetic Tradition* and *The Way of the Cinnabar*, which I have promised--perhaps more out of a vow of fidelity--to deliver on time, also means exposing myself to risks and dangers, in a dialectic of

provocation from the unpredictable, but de-actualizing and above all de-actualizing spirals, turn away with a kind of desperate fury from fascinations, from all the din of history or from what in one way or another depends on its equivocal jurisdictions. Which some of Evola's late lectures have stated in no uncertain terms. *Riding the tiger*: "Today there is not even any party or movement to which one can unconditionally adhere and for which one can fight with absolute commitment." And, again, "From the objective balance of the situation, as a valid norm, one can draw only that of disinterest, of detachment from everything that is 'politics' today."

This does not prevent the partisans of Evola's hard-line activism, as well as his enemies, in an attempt to compromise him civilly, one as irreducibly as the other, from ever tiring of proving the direct political implications, when not the revolutionary and even criminal responsibilities, of Evolian thought. The problem is that their ideas do not in the least touch the level from which I speak of the "other" Evola, who fought personally, day in and day out, in the most intense years of his life, to enable, to make credible the subterfuge of his apparent political and historical activities, strategically covering up *other purposes*, submitting history to his own anti-historical ambitions and politics to a path of anti-political purposes. Which perhaps changes nothing on the surface, but everything in the depths. This is precisely what I intend to demonstrate.

3. Vienna, latest breakthrough

At the end of the last world war, various apocalyptic bombings had turned Vienna into kind of hell, where the marriage of iron with fire seemed to have suspended time, abolishing all contours of reality. Evola was residing there and, serenely contemplating - detached from himself and what he had been invited to do, in a "tacit questioning of fate" - the old imperial capital of Habsburg Europe lapped by flames, about to collapse under the power of darkness, he was severely injured: he would remain paralyzed until the end of his days, having lost the use of his lower limbs due to a spinal cord injury. But he would experience this paralysis as an initiatory asceticism.

Besides, as happens in all the supreme forebodings of the other world, Evola's own mutilation was only the product of *doubling*. He himself had confided to me that, having been wounded very slightly in the course of the

bombing, he had instead been atrociously *mistreated* in the hospital, by renegade and cowardly doctors who knew full well who he was, what they were doing and why-and yet, in visibly trying to dismiss him, they only set *another thing* in motion.

Vienna, final turning point. Through his bodily sacrifice Evola was reduced to immobility, petrified in the immutable unavailability that, by its very character of impediment, leads to the polar pacification of the center or what is heading toward the center; invested in the "middle lands," I said, he became subject to a state of presence to himself-or, rather, *impresence-of* a suprapersonal, hieratic nature, liberated from the tumultuous and parasitic enterprises of the times and historical becoming.

Starting from the total immobility of a body that was no longer his own, he was admitted to *another freedom, to another* freedom of movement, symbolic, founded on the free use of the vertiginous metacosmic spaces opened to him and *in* him through the *Secret Passage in the inner self*, which had offered him total sovereignty in this way. Only at the last degree of apparent powerlessness did he become, in the invisible, the grand master of the Secret Passage, of the Inner Fault. An occult sovereignty granted to him quickly, since he already possessed in advance, if not in principle, the ontological, indecipherable codes and the high, sleepless, mediumistic procedures that had given him access, years earlier, during his practices in the Groups of Ur, to the special powers imparted to the members of the Midnight Sun Conspiracy, the inexhaustible "Midnight Reapers" of which John Buchan spoke in *The Three Hostages*.

An evocative monition of the sleepless quarters to which only the Inner Fault leads, illuminated by the Midnight Sun, is offered by Evola in *Revolt Against the Modern World*, and I find it infinitely happy that it was the never-youthful Adriano Romualdi who revealed this in his book-testament on the author of *The Doctrine of Awakening*: "The other region, the world of state of "being," of that which is no longer physical but metaphysical-"intellectual nature deprived of sleep"-and of which solar symbols, uranic regions, entities of light or fire, islands and mountain heights traditionally were the figurations."

I resume my analysis from a slightly different angle - later you will understand why. To reiterate: his blocked body, crushed at the bottom of the world on a higher order, offered Evola the transcendent freedom attributed to him by the new powers of clandestine translation across the line of passage, empowerment to travel far, into the "other world," to the very heart of the "middle lands," reach the, the "White Island," while his spirit, seemingly free from movement, was constrained in this world, obliged to make an act of presence there, to respond permanently to the

subversive solicitations of history that surrounded him on all sides, submit to-or give the impression of submitting to-the dark terrorist injunctions addressed to the man Julius Evola, whose erratic situation in this world was well known. But about whom the world could no longer do anything, or almost anything. Which he knew full well.

I reiterate: free to travel beyond the ultimate limits of this world and its inconceivable continuations in the most extreme and distant domains, free in the symbolic assumption of his own body, subjected to the *philosophical* test of fire -- or, rather, to the test of *philosophical fire*, the supreme test --, never subdued and absent from this world by his very immobility, Evola nevertheless saw himself compelled to dwell in this world by the very availability of his spirit, free from all spatial hindrances, but permanently invited make an act of presence there. It is the flesh that makes one free, provided it has been philosophically visited by fire. Julius Evola: "We are cold will that decomposes, murderers with charred hands staring into the sun." Already Rimbaud: "It is fire that revives with its damned." And also, "We know how to give our whole life, in full, every day. Here comes the time of *the Assassins*."

Evola was merely reliving at another level-what I have called the "last turn," the "Vienna turn"-the extraordinary overthrow of the inner lands of consciousness, down to the human condition itself, already known in the superhuman light of the Midnight Sun, in the experiences of the deconditioning of consciousness and life conducted to their extreme ends during the brutal operational realization in the cadres of the Ur Groups.

Once upon a time.

Reversal of the inner terms of consciousness also referred to in Gustav Meyrink's *The Green Face* and, following some of the forbidden doctrines of the Eastern Hebrew Kabbalah, "the reversal of the lights" ("the changing of the Candelabra," they call it).

Immobilized, torn apart at the bottom of the world by a metasymbolic paralysis, but at the same time free to travel under the superhuman light of the Midnight Sun, where did Evola go when he needed to meet someone who would make the Call of the Front North resonate with him? Julius Evola:

"According to the *Völuspâ* and the *Gylfagynning* after the *ragna-rökr* a "new sun" and "another race" arise; the "divine heroes," or Asen, return to the Idafels and find a gold that symbolizes the primordial tradition of the luminous Asgard and the original state. Beyond the mists of the "Wilderness" therefore reigns a higher light. There is something stronger than becoming and perishing, tragedy and fire, frost and death. Recall Nietzsche's words, "Beyond the ice, from the north, from death - our life, our happiness." This is truly the ultimate

profession of faith of the Nordic man, a profession of faith that can ultimately be said to be Olympian and classical...."

Beyond the ice, from the north, from death... Like Meyrink, Evola recused himself from the profane fatality of death, whose submission he intended to secure in advance by controlling with an awakened will the intended path, ritual, and active symbols.

Like Meyrink, who died shirtless gazing ahead at dawn, staring at the rising sun, at the Invisible Island in the middle of Stanberger Lake, Evola wanted to enter his own death with his eyes open, master of his breath to the end.

Not dying, but turning into his own ferryman, secretly crossing the zone of all dangers and then sovereignly entering concealment, remaining there long enough for the terms and designs of the whole to which he belonged and which had wholly taken him over to be fulfilled. Reuniting with his own ancient sidereal pack.

Following the terms proper to the Philosophical Ritual of Ice and Fire, Evola's mortal remains, according to his own private wishes, were to be burned three times, and his white ashes entrusted to the custody of a deep crevasse in the glacier of Monte Rosa in northern Italy.

Julius Evola passed on June 11, 1974. Some time later-not without certain difficulties, otherwise quite significant-his ashes, as planned, were consigned to the custody of the wild glaciers of Monte Rosa.

Majjhimanikâyo: "He who takes extinction as extinction and, taking extinction as extinction, thinks extinction, thinks 'mine is extinction' and rejoices in extinction, he, I say, does not know extinction."

So many years of struggle and passion, science and war, pride and will, so much light received and given only to end up in the depths of a high glacier on the Italian side of the Alps? Rhetorical as it may be, this question raises another: of all the heroic trajectory of Julius Evola, will there not be at least one *other thing* capable of forcibly imposing itself, brightly and sharply, in this world and beyond all oblivion, something that inscribes itself in the depths of the heavens and compels the gods themselves to accept its irrevocable and limpid, solar affirmation? I think it is doubtful whether it is necessary for me to give this question a truly definitive answer, or perhaps it may be that my mouth, if need be, will speak.

Now.

4. Imperial Nativity

It remains, however, to know - or, at least, to wonder - what might have been the occult mission coming from the other world and continuing there, indifferent to the current states of this world, with which Evola had been invested since the 1930s, no longer ceasing to pursue its fulfillment, protected by the diversions of his sorties in European politics. In other words, what would be the "supratemporal, archaic commitments from the abysses of *Principia Rome*" already evoked as a supreme part of Evola's impersonal, transcendent destiny, without, however, defining their meaning or purpose, they are comprehensible to our eyes.

In any case, it should first be said that the issue remains, in principle, unsolvable.

We might, however, conjure up a design of superhuman, divine origin, aimed at reconstituting the metahistorical imperial order of *Principia Rome* revisited in its pre-ontological foundations. Acting from the other world and in the other world, the conditions suprahistorical - divine and cosmic - would come to be brought together still once again, making once again conceivable the emergence of *Rome Principia* on the plan of sum metahistory: more than doing it, making it possible if the propitious hour came again. Under this banner, the Church, Franco-Masonry and Judaism would find themselves directly involved, in their dual eidetic, intact, verginally persisting in the Invisible; convergence, integration and abyssal nuptials of these Three Instances would then constitute the conception of a New One, of the Final One which asks to emerge one time more from the supra-historical identity of *Rome Ultima*.

Ernst Jünger, *Visit to Godenholm*: "Eternal return of the One rising from what is divided, and cloaked in splendor. It was an ineffable secret, and yet all mysteries alluded to it, and it, it alone, was their theme."

It will not, however and in any , be Dumézilian sociology that will tell us what the great imperial religion of Rome was, in history and above it - cosmic, abyssal religion, hermetically closed in on itself behind the sequence of occult nuptials that allowed it to remain unknown until the end, absolutely unfathomable from the outside, untouched, virginal in its founding mystery, beyond its own retreat from history. Yet, in its spaces occult doubling and through them, the religion of Rome still subsists in history, and will subsist there invisibly *until the end*. "All that is needed is to set oneself back on the ancient path."

Its subterranean, symbolic, and ultra-circular offshoots, increasingly concealed in the shadows of hermetic brotherhoods of command and influence, had nonetheless invested from within, supported, and armed in Europe before the fatal collapse of the

18th century, Masonic instances of Roman imperial origin and creation, then not yet secularized, whose dual *secret-philosophical* and operative-could be considered traditionally active. The decisive judgments of the great Arturo Reghini, Evola's old comrade-in-arms in the days of the Ur Groups, are well known: "Freemasonry is, by its very nature, immutable, above the transitory ideologies of any party, and, as with the Catholic Church, all reform and all modernism are a mortal danger to it. It is therefore false to say that Freemasonry is traditionally democratic." A great dignitary of the Scottish Rite, Arturo Reghini knew what he was talking about, and had the right to do so *at some point*.

Today's dizzying separation between Freemasonry, conceived eidetically as the Order of Refuge of the ancient secret, cosmic and divine religion of *Principia Rome*, and that - those - presently present in Europe and elsewhere, is even more fatidically irreducible than the degrading and obscure discrepancy between the radiating supra-historical figure of the *Imperium Romanum* and the "democratic states" of the self-styled new Europe in gestation. These distancing, separations and discrepancies offer the measure of the inner schizophrenia of our end times.

5. On the operational retro-instances of the "Circuit"

With all evidence, almost the same can be said of the Catholic Church, our "Church of Rome" finished in the unbearable horror of its present decadence, throwing itself into battles in a century - and what a century! - openly pockmarked by darkness and subversion, which have long revealed their darkest predilections.

But it is equally certain how what matters to the rest of us is what operates beyond all this, the virginal and still sheltered part of the Fire of Life in action in the darkness of close protection -- the "darkness of the sanctuary" -- that surrounds the central, ultimate core of the Church Militant. Here things are *different*, horizons blaze from within and change. Everything changes.

There is no point in wasting time on the sharpness of Evola's anti-Catholic-or, rather, anti-Christian-positions, which are now quite well known.

Unless, of course, one really wants to go all the way, deliberately ignoring the concealment of the essential and the hiding of the traces, the provocation that serves as diversion and blinding of which, in the "fire action," Evola had had to appropriate, at his peril.

His entire active career, moreover, as mentioned above, is placed under the sign of the *doubling*.

On the other hand, let us remember that in those years the great new hope of the 20th century European revolution was being affirmed -- a new fire, absolutely new, had appeared, and was blazing everywhere, subterraneously, on the Eurasian continent, where a previously unthinkable destiny irrationally evoked its coming, its *advent*.

To the amazement of many, I will reveal that Pierre Drieu La Rochelle was extraordinarily well aware, not to say *informed*, of this, and not only at the national French level, but also at the European level-quite disarmingly, quite unusual at that time-and at the planetary level.

Gilles, Drieu's summative work, a novel without end or conclusion, traverses the political and social latrines of the bourgeoisie hopelessly at war with itself and then flows - providential turnabout like few others - into the national and European anti-Marxist crusade of General Francisco Franco y Bahamonde. This work invites us to reunite - in a subtle and tragic, mediumistic way - beyond history with the ranks of the revolutionary national forces placed under the redeeming sign of the "Great White Christ," which in all evidence is none other than the immense White Christ of the dome of the Sacred Heart of Montmartre. I would add: the Sacred Heart of Montmartre, the "Same Place" of the "Circuit" for several generations and, without a shadow of a doubt, "forever."

Drieu understood perfectly the true scope of General Franco's anti-Marxist crusade, a supranational scope, of an abysmal, metahistorical order. In its innermost depths, had not the Spanish National War been first and foremost the "War of the Circuit"?

In the last part of *Gilles* we find characters in Spain, during the war of national liberation, conversing at night in a clandestine place, anonymously revealing the existence of a Secret Order destined to gather, in a single imperial revolutionary movement, the national uprisings of the European continent, on the one hand, and on the other hand, the Catholicism of the Church's Inner Face, the occult Catholicism of the Great Times, St. Francis, St. Bernard, the Holy Faith and the Society of the Holy Sacrament, etc.

Now, it is precisely from the recondite depths of this Secret Order evoked - but only in passing - by Drieu La Rochelle that the great revolutionary movements of 20th-century Europe started and that, after 1945, decisive figures such as our own Saint Pius XII or Charles de Gaulle were invited to emerge, with the mission of triggering anew the eschatological power of the history of the compromised world, interrupted by the tragedy of 1945. Disaster in

part related to certain deviant alienations insinuated in Hitler's attempt at armed implementation of a German ontological renewal of world history, and of the world itself ("*eine Total Weltrevolution*," Hitler himself said).

I would add that between 1919 and 1939-and, thereafter, until 1949 and 1959, and then in 1969-the Secret Order Drieu spoke of had the cover name "Circuit." Between '19 and '39, Evola was called upon to serve, in Europe and Asia, as master of the totality of the organization, personally "bringing" "fire" to such personalities as Mgr. Mayol de Lupé, Corneliu Codreanu, Serrano Súñer, Prince Mihail R. Sturdza, the General of the Society of Jesus Włodzimierz Ledóchowski, Pierre Drieu La Rochelle, Benoist-Méchin, Karl Haushofer, the Duke of Windsor, and so on.

It should never be forgotten that Evola spent a decade of his life-the best, youngest, most inspired and ardent years-to "personally bring fire" to the exponents, visible or invisible, of the "Circuit," not without taking considerable risks; nor should it be forgotten that the "Circuit" was an essentially Catholic organization.

Through the regal competitions of Arturo Reghini, Evola had appropriated what there was to know about the repositories of doctrinal and cosmic order entrusted to the Franco-Masonry of the higher degrees (Order of the Refugees), through the long-banned conspiratorial and mediumistic survivals of *Principia Rome*. On the contrary, its approach to *Occult Rome* in the Roman Church had a total and other status of legitimacy, insofar as the Church was not only the heiress, but also and above all the offshoot, historical and supra-historical, of *Roma Principia*. But, what I say, the *very continuation* of the latter, its perpetuation in a polar place.

In any case, with Evola it is always necessary to find the paths that lead to Rome - to know how to return to Rome.

On the other hand, regardless of what was said later, no doubt with the best intentions of *clearing* the air, about the investiture of the Fascist Regime in Rome-implemented by Evola and his people, placed in the high political and social hierarchies of the , he had nonetheless come, in the central years of his action, *constitute* a superior initiatory influence group, with certain powers of command and initiatives conducted in the spheres of the new imperial, polar power, of totally Roman identity. Occult Luogotenance of the *Roma Principia* radiated *from* and *in the* name of Rome. It is a situation impossible to ignore: these are thunderbolts of the return to life that, tearing the dogmatic sleep of *Roma Principia*, ensure its spectral, mediumistic, dreamed *but true* survival. It must be understood that, unfortunately, it had only been a *general repetition* of the future coming of the Kingdom, of the imminent return of the *Roma*

Principia, something ancient alchemy, our *Ars Regia*, defines as the pseudo-terminal phase of the "yellow work," of *Xanthosis*: awakened dream, passing realization of what will one day, "later," come to us for eternity.

Further on.

Will the imperial-occult mission that, in his lifetime, Evola had to pursue in the other world come to fruition after his death, in a world where everything seems doomed to failure?

Every imperial nativity is a mystery, the mystery of an Immaculate Conception fulfilled by miracle and a miracle performed in the terms of an Immanent Conception, a New Beginning, an Awakening, where the *Imperium* is reborn.

6. *Its importance to our struggle*

Our dual-level approach to Evola and his work proves singularly frustrating -- I am the first to acknowledge this -- as the unspoken continually takes over from the discourse aimed at clarifying the *raison d'être* of a life, of a work so deeply sealed by secrecy.

Was and is the transcendent entity of polar, hyperborean appeal, of which Evola was, by the excellence imparted to him and by the means of action granted to him, a secret agent in both worlds-the supratemporal and occult *Imperium Romanum* that is identified, to some extent, with the Holy Empire of the higher degrees of Scottish Freemasonry-was and is unconditionally beyond our reach, permanently and *for all*?

In a book of testimonies and revelations that seems impossible to publish, I myself have said all that can be said without betraying anyone, in certain circles and only for our own, about what - concealed in sighs and seals, in agent symbols, in the procedures of the ancient Roman necromantic and magical sciences - continues to keep active on the frontier between this world and the other, the continuing identity, the ontological perpetuation of the *Roma Principia* for which Evola and his nameless and faceless peers had waged great battles that remained unknown, and that will no doubt remain so forever.

In any case, these paths stretched over high precipices, leading beyond the frontiers of this world, passages under mediumistic control to transcendent regions where *Roma Principia* is maintained, unchanging, have no direct, visible material accesses, but can be reached only through the ways

interior of an awakened consciousness to the supramental, not without references to philosophical rituals and states of great danger, forbidden, that do not belong to the immediate reality and alienating conventions of a subversive world increasingly alien to principles.

But, after all, what are the "transcendent regions" where it remains "unchanging," under the limpid and superhuman gaze of some, the *Rome Principia* to which we return without ceasing? How can the re-actualized knowledge of this special, occult and even occultist subject matter become new tools in our tragic pan-continental liberation battles and current imperial re-establishment?

Although he himself did so only indirectly, I will leave it to Evola and his writings to offer an answer to this question, which I believe is decisive and foundational from a doctrinal point of view.

In a militant magazine, *La Vita Italiana*, in October 1940 he wrote: "Those who admit the existence of 'occult forces' as the real causes of so many apparent events, too often conceive of them only as secret political organizations, as conspiracies of certain men of the plutocracy or freemasonry who, apart from their art of disguising themselves and acting indirectly, would, after all, be men like everyone else. All this is too little. Much *further back* go the ranks in the plane of world subversion-they actually take us back to the "occult" in the true and traditional sense: in the sense, that is, of supra-individual and non-human forces, of which many personalities, albeit surface and behind-the-scenes, are often but the tools. To make confusions, such as those hinted at here, and yet to stop at a superficial and "humanistic" conception of history because of prejudices with respect to the real "occult," is thus-among other things-to preclude oneself from getting to the bottom of problems of fundamental importance in the struggle against world subversion."

Evola's doctrine is one of perfect traditional righteousness, referring back to the mysterious recommendations of St. Paul: "Our battle is not against creatures made of flesh and blood, but against principalities and powers, against the rulers of this world of darkness, against the spirits of evil that dwell in the heavenly regions."

It must be understood once and for all: the real causes of major historical events are necessarily hidden; any real intelligence of the higher, metahistorical dimensions of world history always turns to an occult center of gravity located in the invisible. Everything that appears in the light of day in visible history, which allows itself to be observed, is occultly decided elsewhere, is the result of a confrontation, a , a battle won or lost

In the invisible. And it is precisely in the invisible that the great wars that will dispute the ultimate meaning of history are fought, just as it is always in the invisible that we will be summoned to win or lose everything in conflicts that will be decisive for our generation - always and only secret battles.

In the hour when our generation is preparing to clandestinely regain the positions that are due to it by predestination, in the future battles for the direct metahistorical and political-revolutionary foundation of the supreme Eurasian Empire of the End, the supreme crowning glory of the sum Europe, we must therefore understand that we must first of all struggle in the invisible. It is in the forbidden depths of the invisible that, according to an ancient design, what must be done will be done, and what will be done, what must be done, will be done by us, and us alone, at the appointed hour. For there is always an appointed hour, and it is now imminent.

In conclusion, let us remember that there is no new imperial foundation without a renewed imperial religion; in the distances of the invisible we shall therefore have to look for the fire of the living mystery and embodiment of the living principles of this new imperial religion and its most secret Founding Nativity, the unbearable new glow of its own *Fulgens Corona*.

"There is only one Empire," wrote Moeller van den Bruck, "just as there is only one Church." Wasn't Julius Evola's supreme occult mission, after all, a search for the ancient fire of life to reanimate the dismissed and obscured Western fire?

7. How far do these impediments lead?

But, for the umpteenth time, blocking us are the gaps in the discourse and the inattitude land of what we have called "embodiment of principles." Any effective, depth-oriented approach of Julius Evola's career, of his transcendent biography, of his work still active in the visible and the invisible, is struck by a kind of preemptive, insurmountable prohibition that emanates directly, with unprecedented firmness, from the very object of discourse, even when dealt with in the narrowest circles, in the heroic and awakened elites of our-and only our-owns. The number of those who have already clashed with it, who have been forced off the path, is astounding: at a certain level of investigation, everything about Evola is placed within an invisible wall of magnetic prohibition and defense. The prohibition of access has a very special nature; it is designed to intervene metaphysically, and in a negative way,

destructive, on personal integrity, on the existential identity of the very person who ventures into it without a previously legitimized purpose.

The situation is disturbing and - I would like to point out - not in a more or less figurative, or allegorical sense, but very brutally as a *fact*. A *fact* against which I myself have tried in vain to fight, while any eventual hope of success ended up proving partial and mutilating, unsatisfactory and above all deviant. But I continue, always or in any case. I will not give in for any reason. I want the best among us to be assured a gangway to the occult heart of *Principia Rome*, that another "other beginning" take place while we are still alive.

That is why I had to evoke, in this writing, the disturbing problem of a book of "testimonies and revelations" about "all that can be said without betraying" Julius Evola and the "ontological perpetuation of the *Roma Principia*" whose "faceless" fellow fighters he and his fellow fighters had taken on the mission of maintaining underground in the present times. A book, however, that I wrote only to realize later that it was impossible to publish; for some it was even impossible to read, such was its capacity induce a dangerous malaise, dark and pernicious reactions among people who had only limited, conventional experience on forbidden domains forcibly brought to their knowledge. Indeed, to appear are truly terrible and risky things, laying everything bare and sparing nothing. Not only was this book, which I cared for like the pupils of my eyes, not published -- nor is it still published, as the deadly oppression we suffer becomes more and more shrewd, subtly adapted to its object, *superior* -- but the same publishers who had already taken risks with my writings even refused to take it on view (I quote, "This book is too dangerous, it is struck with a curse, I don't even want it to go around the editorial office").

The same problem resurfaced two years later, with *The Black Notebooks of My Dialogues with Julius Evola*, a book that had been requested from me - formally - and that would be published only with heavy cuts, to remove passages defined as "compromising," which I found singularly unacceptable. I may have to wait for some honorable man to make an underground edition of it, intended only for the circuits of shadow and secrecy. "From the night we come, into the night we shall return: you must be afraid of us."

In the end, however, in *La Gué des Louves*, subtitled *Journal gnostique*-the first chapter of a metahistorical activist and revolutionary trilogy-which despite everything I managed to get published in the summer of 1995, in Paris, by Guy Trédaniel, I infiltrated in the first chapter, titled *Le talisman de Rhea Silvia*, about ten pages containing what I had been given-or, rather, asked for.

to know twenty-seven years earlier, the summer of 1968, in Rome, from Evola's *unconfessed conduct* and in direct connection with the *Roma Principia* and its vast arsenals-but I should write, really, Arsenals-subterranean, or mediumistic, supernatural, containing the Immutable Blood Princes of the *Roma Principia*. It had all started mysteriously from a very peculiar place, a nightclub or something, called *Daponte Blu*, located on Corso Vittorio Emanuele, near Evola's house. Sublime haunted haven, saturated with murderers and druggies at the last stage, whores of both sexes and corpses of restless shadows, unable to return. Waste from the two worlds, silver glows, violets, total terror.

A quote.... "The monumental units of Roman imperial affirmation headed to the Arsenal are not funerary constructions, mausoleums or archaic tombs, as a liturgical tour might suggest. Rather, I believe I understand them to be a transcendent inventory of the Blood Strains constituting the original, archetypal, supratemporal repository of the *Imperium Magnum*, as well as a set of commemorations establishing the Dogmatic Memorial of religious, meta-historical events of a secretly nuptial, hermetic and supremely heroic order, marking the becoming of the blood of the First Race. The main projection of this becoming is constituted and considered the occult, unbroken continuation of the Divine Destiny and its abysmal vow, as well as its Final Crown. Here, indeed, everything is Crown. I might also ask: Why was it necessary for Rome to open up to me in this way? What was the ultimate purpose of this precipice therapy, dangerous visit to the timeless abodes of the Rome of origins imposed on me, unbeknownst to me, in 1968? I could go on wondering, but the fact is that I still do not know."

However, at this point I think I have figured it out.

8. Did Julius Evola fulfill his own "occult mission"?

The final question about the initiatory path of Evola's emblematic life and survival is primarily about whether he fulfilled his "occult mission" on *Principia Rome*, concluding to do what he needed to do. It then becomes glaringly clear what I was forced to know in Rome, the summer of 1968, in my mediumistic forays-along with others. This is indeed capable of proving how the higher operative work - concerning the living signs, "from the unsustainable light," of the most extreme Imperial Elevation - attributable to the glacial and haughty recluse of Corso Vittorio Emanuele and his associates, work of overthrowing worlds and heavens, was

concluded, integrally concluded. His "occult mission" was crowned with success. *Finis Coronat Opus.*

Then, all that I had been allowed to learn about in the summer of 1968 in Rome, which Evola had prompted me to discover in the mediumistic dungeons of the *Roma Principia*, was to serve only to make me realize that I belonged to the same movement that I had been invited to witness outside. Thus, I told our people what was finally--at that moment, in the summer of 1968--the proper measure of transcendent fulfillment, and what were the stages on the path of the imperial, superhuman, polar, hyperboreal and cosmic eschatological work, of which, after , it was Evola himself who was leading the charge, in an existence entrusted to a new hyperactivity, the clandestine succession of which he entrusted to the rest of us, whether we were conscious or not of what was to be done. I speak of myself and of those who, from a certain moment, began to gather around me. Present on the surface as if by diversion, the true paths of life of the redeeming fire proceed below, and will remain underground until the *final hour*.

9. On the "last issue"

Evola has always nurtured a constant and fierce desire for depersonalization, a serene Olympian denudation of himself and a permanent upward tension toward an objective, symbolic, existentially elusive form of identity. However, I confess that I am convinced that a certain imperative of intrusion-which, be it violent, the ends of our struggles will justify-will eventually lead us to undertake research into the very person of Julius Evola, resign ourselves to digging down to his blood roots, noble and initiatory, stock and lineage, familial, toward a predestination confidentially at work in his life and perhaps well before he himself came into this world, a predestination conceived in the terms of a "secret preparation," a "will," some "decree of the heights."

Reflecting on the possible opening of this new perspective of special Evolian research, it seems to me to shine with a light of its own - it seems important, necessary, decisive. I think I have come to realize that by pushing hard in this direction, one is likely to come to quite fascinating discoveries, while also gaining the support and guidance of a certain inspiration. An inspiration from elsewhere, from an extreme elsewhere.

Introduction to Julius Evola

by John Caloggero

The paper we present is more unique than rare, for a twofold order of reasons. Not only is it in fact one of the first essays devoted to the figure of Julius Evola, investigated, so to speak, "in three hundred and sixty degrees"-second only, from a chronological point of view, to that of Adriano Romualdi, given to print by Volpe in 1968-but it has an absolute peculiarity: it has in fact been revised and corrected by the person directly concerned. Here is its editorial history.

This *Introduction to Julius Evola* was first cyclostyled by the FUAN Study and Research Center in Messina in 1970: it is signed Giovanni Belvecchio, (re)translating from the Greek the author's name, Giovanni Caloggero. After reading it, Salvatore Ruta, close to ordinovist circles and future founder of the Roman Traditional Movement, proposed to the young author to make a paperback edition, which would be published by the Sicilian Center for Traditional Studies on Feb. 20, 1971.

The final pamphlet, however, has numerous variations from the first version, and there is a reason for that. The author himself told us about it, granting us permission to disclose, for the first time, the very rare material contained in the following pages. When Ruta asked him to take it back, transforming a document of an "internal" nature into a full-fledged publication, Caloggero thought of asking Evola directly for an opinion on the essay, in order to ensure that his writing would be more solid.

So, finding himself passing through the capital, he does what a lot of guys did in those years: he asks him for an appointment by giving him a ring (the number, for the record, is 562123). The South Tyrolean housekeeper answers, setting up an appointment the next day, at five o'clock in the afternoon, not before giving him a couple of recommendations: he is not to use the elevator (which, however, he will curiously discover is fully functional) nor is he to call him "Master" under any circumstances, a qualification that Evola detests.

And so the young man shows up the next day, entering the studio on the top floor of Corso Vittorio, after climbing flights and flights of stairs. Evola is in front of the typewriter, at his desk overlooking the Janiculum, his back to him, and he abruptly greets him, saying only, "Leave me everything and come back tomorrow."

At that point, Caloggero obeys and calls back the next day to announce his arrival. He is simply answered, "In thirty minutes."

He re-enters the study, sits down. In his haste, he drops a pack of cigarettes on the

floor. Question sorry, a little embarrassed.

"A man never apologizes," is the response of the singular .

The tones, however, are less tense and more cordial: the Roman philosopher returns the typescript to him with a series of corrections drawn in pencil - whole paragraphs deleted and others added, requests for clarifications, a few clarifications... He tells him that with those interventions the text can certainly be published. *Seen print itself*, then.

It is only the first in a series of meetings, during which the two will talk about various things. Caloggero will ask him many questions. Some he will not answer, such as those about his lectures in Germany sponsored by the SS. He will ask him about the Ur Group, hearing, "An interesting experience, but we were not all on the same page." While on his departure from politics Evola will say, "I prefer to be interested in the realm of causes rather than the realm of effects."

These were the years in which Evola became increasingly distant from the squares, but he did not completely disinterested in movements of a more spiritual stamp. Thus, in the last edition of *The Way of the Cinnabar*, which came out a year after the publication of *Introduction to Julius Evola*, he will write, "The only group that doctrinally held firm without compromising is that which called itself the 'New Order.'" These more-than-positive references can be read between the lines in his attention to this document, on which he makes a careful revision that he would not have tackled had he had no interest in those circles. And so, more than fifty years after the first draft, thanks to the author's willingness, we have decided to bring back the drafts of the text (already, in any case, very rare in itself) with Evola's corrections, which often intervene on the contents by adding incisions or deleting others, rectifying and correcting according to a now crystallized *worldview*, preceding his earthly passing by very few years.

Andrea Scarabelli

Giovanni BeLvecchio

INTRODUCTION ~~AD~~

JULI US EVOLA

ce ntro studies and research
de L F U A N - GUF
Messina

Giovanni Belvecchio

INTRODUZIONE AD JULIUS EVOLA

Centro studi e ricerche del FUAN-GUF Messina

Ciclostilato in proprio dal FUAN-GUE
presso Casa dello Studente via C.Battisti
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 muove questo mondo moderno, cosa esso ha perduto e
 quale la profonda differenza tra l'uomo moderno e
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tutto ciò che facciamo lo vogliono prima di noi i capitani della grande fabbrica dell'opinione.

Questo dramma del mondo moderno è stato profondamente sentito da Julius Evola, che con la forza propria di chi conosce e vive l'alternarsi dei cicli storici ed ha saputo conservare e trasmettere i principi cardini dell'Ordine Spirituale.

Evola non contesta, ~~non polemizza con nessun santone della cultura ufficiale né afferma una~~

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stenute non sono filosofia, ma vita, realizzazione
pratica. Per questo è da respingersi ogni attribu-
to di idealismo che altri ha accolto come manna
dal cielo.

La filosofia è un grado preparatorio, è una an-
ticamera, un rito purificatorio dopo il quale si
accede alla saggezza, nella quale si realizzano
tutti i principi tradizionali, i mondi interiori
dello spirito, le potenze dell'anima come afferma
Zolla. Non idealismo ma realismo eroico, cioè la
affermazione e la realizzazione dei principi e
delle verità di sempre, quindi concezione di vita

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che tende al reale, intendendo con questo termine tutto ciò che esiste, che è essenziale ed essenziale anche se non percepibile dal sensorio comune.

Il mondo moderno invece è caratterizzato da una febbre positivista che trascina persino la stessa religione, riducendola quasi a dottrina sociale. We cooló\$N*eAi;irrfetEl.m- would.

glio dtF.e not cótlernl, there troy*:- _____. rbt In .a ritmo febbrile di assoluta inquietudine in cui la corrente diveniristica ha praticamente sommerso ogni più antico e stabile istituto, contravvenendo all'ordine della stessa Natura che vuole la stabilità come norma regolativa dell'esistenza. Con ciò non si intenda che il nostro pensiero sclerotizzi le forme molteplici della vita, quindi sia una negazione del progresso scientifico; ciò che si vuole esprimere è invece una idea che alcune civiltà antiche simboleggiavano con la svastica e con la croce celtica. L'enorme progresso della tecnica in sé e per sé sarebbe positivo se gli corrispondesse un analogo progresso spirituale: vedendo questo a mancare l'uomo si trova solo davanti al mostro meccanico che non riesce più a dominare.

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a gamma
f.

Questo appunto il dramma, l'angoscia esistenziale, sentita particolarmente da questi hippies e beatnik che cercano di alienarsi da questo stato di cose, che è loro del tutto estraneo; almeno in questo riconoscimento hanno fatto un passo in avanti: wiepe*fio to those she love. si' are. le-

sciati assorbire dal sistema. Ma il pericolo grave è proprio questa alienazione dell'io come stato abituale. Questo vuoto interiore essi lo dimostrano seguendo le varie mode imposte dalla fabbrica dell'opinione che alimenta sempre di più la loro febbre di errare senza alcuna luce. Un'altra caratteristica di questa loro alienazione è la violenza: Ce^oOlle#*iva.le grOmdo maébe n'ella quale Feroeuio 4l .s#i^oaaaze the loz'o W*erlore oltud 3ce ,with oapendo di trovarsi soli insieme ad altri che pure sono soli. I miraggi della massa, della quantità sono mera illusione, facile a svanire. Analogo

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 gni manifestazione dello spirito. In sostanza que-
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5

to O. Spengler.

In questo quadro prospettico del mondo del lavoro Evola inserisce il suo pensiero sulla tecnologia rivoluzionando la consuetudine di considerare il lavoro come, diremmo, quasi, proprietà degli oppressi della classe proletaria, se proprio si vuole parlare di classe.

Questa consuetudine ha origini in alcune interpretazioni della storia e soprattutto ha ricevuto l'ultima conferma dal pensiero idealista dialettico, cioè da Hegel, il filosofo le cui teorie oggi determinano tutto il pensiero contemporaneo. Nella celebre Fenomenologia dello Spirito, infatti, il filosofo di Stoccarda tracciando il percorso dello spirito per giungere alla più alta consapevolezza di sé, descrive la lotta di due autocoscienze e la vittoria dell'una sull'altra, generando così due categorie, quella del signore e del servo, il quale attraverso il lavoro, cioè il contatto attivo con il mondo dell'oggettività, riesce a liberarsi dalle proprie catene ed a prendere il posto dell'antico padrone. Da qui la figura del signore ozioso e del servo operoso sfruttata da Marx per la sua teoria sul lavoro e la divisione della società in classi.

Evola dedica a questi problemi della vita, molto attuali, un saggio che è ~~una~~ una traduzione critica dell'Operaio (Die Arbeiter) di E. Jünger, correggendo molte posizioni affette da una certa pubblicistica nazionalista di quei tempi.

Nell'epoca del lavoro, non vi è nulla che non possa essere concepito sotto specie di lavoro. E' lavoro l'attacco ed il tener fermo su posizioni perdute, la velocità del pugno, del pensiero, del cuore, l'arte, la fede, la guerra. Lavoro è la vibrazione dell'atomo, e la forza che muove gli astri e i sistemi solari.

In generale il lavoro è la categoria dell'essere in atto, mantenendo saldi i rapporti con l'elementare, qualificato come la potenza profonda ed interiore della realtà, al di fuori da ogni strut-

ture cadenti

Evola, in
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Ma Evola indica i pericoli di una
 tale indulto: afferma la necessità di
^{oggi più che mai} ~~controllare~~ ^{già} ciò che è vero ^{già} ~~assunto~~ (e che
 in un certo modo comprende la stessa
 contemplazione) al lavoro quale fu ^{sem-}
 pre concepito tradizionalmente, ossia
 come espressione di plebe o di legione
 agli stadi e alle forme più belle della
 civiltà.

6

A questa segue

tura intellettualistica e moralistica. L'uomo fa-
ber, quindi, viene ad essere l'uomo impegnato, o me-
glio, l'uomo che è in continua mobilitazione, come
l'operaio od il soldato in trincea.

Nei mondo moderno, infatti, il lavoro viene ad
essere considerato solo da un punto di vista ec-
onomico e materialistico. Questa visione del lav-
ro contribuisce validamente ad allontanare l'uomo
alla sua posizione di dominatore e signore della
materia. Contro questo abbruttimento dell'uomo nei
confronti del lavoro si erge la visione tradizi-
onale che considera il lavoro come una necessaria
estrinsecazione dell'attività umana.

Lavoro, quindi, diventa creazione e dominio pro-
gressivo sulla materia, conformemente alla natura
stessa dell'uomo.

Circa la divisione in classi, tuttavia, diciamo
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un conduttore non proficua e sapiente pratica alla
società borghese, o meglio ancora, alla formamentis
borghese. Egli, infatti, sostiene che il mondo bor-
ghese abbia come astratto uno speciale concetto
della libertà astratto ed individualistica: "for-

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large à l'abun o 'l'la l' t e r c i n r . l r . m o n o o f t h e q u a
poesa legittimare qualsivoglia arbitrio, anzi è lo
opposto in quanto è proporzionata alla grandezza
del compito da svolgere. "Il borghese conosce la
libertà da qualcosa, non la libertà per qualcosa".

non come essere liberi

non come essere
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generale: è
uno di giorno
colle concezioni
della "classe"
Pasionelli
o delle "caste".
Non è pri-
va di una
certa rela-
zione con
la crisi
in al-
l'incerto

7

distinzione tra i due tipi di moralità

Questa distinzione che già si trova nel pensiero di Nietzsche, trae le sue origini direttamente dal pensiero metafisico e può essere riconnessa al problema delle caste. "Unità di libertà e di servizio, di libertà e di ordine: l'era del Terzo Stato non ha mai conosciuto la forza meravigliosa di questa ginece, perché essa gioisce troppo facilmente di essere ricercate".

E' tipico della mentalità borghese il dissolvere e "andare" nei suoi limiti. "In the C'etO'moele" "O-mi ipdèu" In "n" relAglone conOzsttuatiatica; su8cet4ibilo di 'rmroeo. With orb is ohlcro odo te doC*rlne dono BCa; principio in sé reale non riducibile a fatti empirici ed utilitaristici della massa inorganica, si tutt ael monòio fior heae "In d o44rlne .dei' con4ra4to sociale, in società Tutto viene concepito in ter-
"società" a
sta, moralizzante, dal borghese.

Questo per quanto riguarda l'aspetto propriamente politico della questione, ma ancora vi sarebbero altri aspetti del mondo borghese che Evola be 'mcoao 'bufo io rllfevò, come lo meòtnlItb Lodivi dualistica, disgregatrice, anarcoide propria di tale mondo.

Soltanto ^{accennare} ad un aspetto ancora vorremmo ~~descrivere~~ ^{accennare} cioè la concezione etica del borghese che Evola ~~descrive~~ ^{accennare} in un suo articolo del 1934 su una rivista: "Il Regime scista". Si tratta cioè del moralismo, l'aspetto più moderno ed il più sfuggente all'attenzione. In un testo tradizionale si legge "Perduta la Via resta la Virtù, perduta la Virtù resta l'etica, perduta l'etica resta il moralismo". Esso infatti non è altro che "l'esteriorità della etica, e segna il principio della decadenza".

Tale sentimento fu bandito dalle civiltà tradizionali che ebbero sempre in grande disprezzo ogni sistema basato sulla convenzione, sul compromesso, sull'ipocrisia. A questo punto basti pensare alla profonda differenza che intercorre tra il rito e la cerimonia. Questa differenza, conosciuta

Peraltro, cada fuori da ogni visio ne superabile della vita tutto ciò che è...

8

una forza trascendente

from the civiltb, bn tte in luce l'aspett
to. èatetlco amxb сегіновы .cnb nulla ha a che ve
dere col rito. Quest'ultimo, infatti, è caratteriz
zato dalla partecipazione attiva dell'uomo che
realizza una sintesi tra la, forza umana e quella
metafisica.

Tutto quanto si è detto sino ad ora è servito,
in ultima analisi, per mostrare l'abisso che vi è
tra il pensiero tradizionale e quello moderno, e
il linguaggio nuovo usato da Evola per la critica
alla sovversione dei valori. Molti già si erano
indirizzati sulla stessa strada ma nessuno ha mai
raggiunto la profondità e l'acutezza di Evola.

A questo punto vorremmo, dopo questa apertura,
cioè dopo aver fatto luce su un ~~piccolo~~ aspetto
dell'opera evoliana, avvisare coloro i quali si ac-
costeranno a questo grande studioso di attenersi
rLgld abentis ad. uhs certa bict.oaoio.gla di letturb,
se si vuol ~~capire~~ qualcosa.

Occorre infatti iniziare a leggere per primi
quei libri in cui si affronta la critica dello
attuale mondo, come "Il Fascismo, ~~visto da~~ Destra",
nel quale Evola traccia una profonda e seria ana-
lisi delle idee che animarono alcuni movimenti
del ventennio scorso e considera il Fascismo al
di là dei suoi limiti cronologici;
ottimo è "Gli U le e"
sti sinteticamente ~~alcuni~~ principi sui quali si
basano le critiche e soprattutto la Weltanschauung
tradizionale.

Vorremmo accennare, prima di trattare qualche
altra sua opera, alla differenza che vi è tra Evo-
la ed un grande filosofo che ha animato alcune ge
перппаіOni-Federicè HleCeethè.

Quello che principalmente divide i due consi-
ste in un atteggiamento dell'ultimo, alludiamo cioè
all'irrazionalismo che funge da sostrato alle dot-
trine nietzschiane. A questo punto voglio citare
in ~~vece di un in-avabile libro~~ i Protocolli
dei Savi anziani di Sion, in cui si afferma: "Le
classi istruite dai Gentili si vanteranno della

del punto
di vista
della

o e anche più
o-

propria erudizione e metteranno in pratica, s
verificarla, le cognizioni ottenute dalla scienza
che i nostri agenti scodellarono loro allo scopo
prefisso di educarne le menti, onde le nostre
direttive. Non crediate che le nostre osservazio-
ni siano parole van; notate il successo di Darwin
di Marx, di Nietzsche, mente preparato
da noi". Questa frase, tratta from ua
libro sconcertante, dimostra come anche il
del superuomo era frutto di propositi diabolici,
nella vera accezione del termine, del movimento
fondato da Teodoro Herzl, il Sionismo, il cui pro-
gramma consisteva e consiste nell'impossessarsi
del mondo per schiavizzarlo, anche spiritualmente.

Appunto in questo programma è da inserirsi il
irrazionalismo nietzschiano, che è uno degli ele-
menti principali che caratterizzano il mondo del
la quantità, la dottrina della massa, del demoa. Ma
perché Evola condanna l'irrazionalismo che pure
annovera fedeli come Ludwig Klages ed Oswald Spen
die' 'zo Eppure l'irrazionalismo è stato l'anima del

oltre ad
esse

i altri movimenti
esso affini. La risposta ci vien data in un capi-
tolo de "L'Arco e la clava".

Per quale
ragione?

"L'irrazionalismo partecipa dello stesso erro-
re del rab zotio2zei"o, in auBnto 'riti "nc". Che' la ef0-
re del pensiero astratto e della razionalità pos-
segga una realtà propria. Così al razionale viene
contrapposto l'irrazionale, all'intelletto la vita
... Tutto ciò attesta una precisa caduta di li-
vello e fa sì che ci si muova entro un circolo vi-
zioso."

Ann'gi*4sCo. 1 Rl;Inrs'-he goluig... 'g'i'gniéi'coWe'nhe
en8fge01' the two mo'oaóll myó'hsóuo!nutla of oFijIzuj
kio'che ermi Ooo*cmónlario'.Ió''e'nd==''aioerc frs
ce del mondo moderno.

In questo caso la disgregazione è avvenuta a
dtsCapito:dt'.ums.uriltà "Grillinaria che non cade af-
fatto in quella riglèns palchlom alla quale si
giunge con un approssimativo azzerramento della co-
scienza personale, come sostiene C.G. Jung, parlando

infern' dell'incursio, su cui si è fissata
marabonamente l'idea lo miconati, anche
compresa quella di Jung

10

del processo. ~~al ind lvdun slone. La psicoanalisi non ha saputo intu che taluni problemi sono da riconnettersi a processi molto più ampi che hanno uno sbocco direttamente in un mondo metafisico.~~

Quell'unità originaria alla quale allude Evola è un ideale essenzialmente spirituale, della "chirrezza metafisica". Del tutto opposta quindi l'esegesi di G.B. Vico, di Benedetto Croce e Darwin, di e poche preistoriche, doainnte ds abdul: i vd lutin Ct irrazionali. Semmai è zero Ll eontrorio, cloh guoste civiltà conobbero un principio metarazionale olimpico, disgregatosi per via del processo dissol *repressivo* *è anche* *va no* *razionalista* *gini*
vitore della sovversione cosmica.

E' questo un altæ azpet3o of the e*iota vielo-
ne del mondo mode
so temporale della stessa umanità. E' infatti comune opinione della cultura ufficiale quella di affacciarsi alla preistoria con una mentalità razionalistica, che presuntivamente si attribuisce anche alla prima umanità.

These presuns Zone dl aff ace rare i re that condo
(da Evola chiamato iperboreo) with The 'atrsi aa nina-tg
lità vigente nel mondo moderno -noi moderni la chiamiamo indagine scientifica- allontana questo ultimo dall'avere una visione chiara delle forze che mossero la prima umanità.

Evola è uno studioso completo e perciò la sua attenzione non poteva non soffermarsi su un aspetto molto appariscente dell'attuale mondo, direi anzi 080rOBcOp100:the easBo.

La nostra società appare drogata dal sesso che impera che dilaga sfrenato; se fate caso non vi è Pub5llcia, giornale, proãoCio, alieentaro persino, ùfie non port l de a t Qte deb aesso. A questo tab sono state dedicate ampie trattazioni psicoanalitiche, come quelle di Malinovsky che ha preso in esame alcune fo rue dl repressione sessuale di popolazioni primitive, fraintendendo completamente l'elemento sano di alcune manifestazioni; come Freud che non ha intuito che alcune sue scoperte come il complesso caipre, ou tra cion a come

Ma la stessa impronta la si ritrova, in un qualche che vorrebbe essere di "scienza", di "psicologia del profondo", nella psicoanalisi alla quale è proprio, peraltro, arrestarsi alle forme più degradate della sessualità ignorandone del tutto le possibilità superiori

1

La destrudo, andavano riconnessi in un ciclo più ampio e complesso come il se che ha cercato di scop ed altri infine che hanno luto, con mo' o buon umore, identificare alcune distorsioni sessuali atte, gtezeati po11t'1c1 auto toritari, come fa il leich. Nessuno di costoro ha tuttavia compreso cosa sia il sesso e la sua utilizzazione per fini spirituali.

u-
impugn

Evola ha dedicato a questo argomento una vastissima trattazione in un volume denso di profonde considerazioni: "Metafisica del sesso".

"Di questa moderna pandemia del sesso va messo in risalto in risalto il carattere di cerebratà".

Con guegte frnee Evole hR gib goluto; neliJln-trodu'hono, Corrq In t'l matti. Z'utto' laieni o per-chico dell'uomo moderno, che preso da una costante fabbza wYO iqR, L im with 1- P aCate of eccitazione diffusa and o*oa1ca, quae1 lna1yon2'enteacnte aa ogal soddisfacimento fisico concreto.

La differenza tra la concezione tradizionale di Evola e quella positivista, sta tutta in una visione non fisica o biologica unione-effettiva dei sessi genera dei movimenti che giungono sin nelle profondità dell'essere, dando origine ad una specie di corto circuito.

a di eros
e sesso

Una affermazione deve soprattutto fare pensare: "il sesso, prima ed oltre che nel corpo, esiste nell'anima e, in una certa misura, nello stesso spirito".

La dualità maschile e femminile investe tutto l'essere visibilmente o invisibilmente.

Per riprendere il discorso, Evola afferma giustamente che è la virilità spirituale quella che conta, virilità che si porta addirittura verso il sovrannaturale. Accenneremo di sfuggita ad un problema molto importante: il mito dell'androgine, che si ritrova anche

Questo mito ha la sua origine nel Convito di Platone e in una teoria dell'amore di Aristofane.

Cioè si parla di una razza primordiale, estinta

l dove limit.

12

di esseri aventi in sè i due principi, maschile e femminile. "Da così antica data l'amore sospinge gli esseri umani gli uni verso gli altri, esso è congenito nella natura umana e mira a ripristinare l'antica natura nel tentativo di unire in un solo essere due esseri distinti e, pertanto di risanare la natura umana", così afferma esplicitamen

óobbono n'stuza1aéót.e: coacc ylze queali .eóéerz cost

coac. bono 'óebe rlttl cdlflZoafo net between 'l: óoob-
tici Ci si deve riportare ad uno stato e ad una
condizione spirituale, nel quadro di una ontologia
degli stati multipli dell'essere.

Ritengo sufficiente, per questa sede, gli accen-
ni al mito dell'androgine che chi vuole potrà ap-
profondire leggendo direttamente il testo platonico o quello di Evola.

Il sesso nelle civiltà tradizionali aveva una
parte importantissima nei riti evocatori, anzi co-
si si esprime l'autore ^{a^u^} parte conclusiva del

#01 - "I(B#\$80 8' 1B''#iG 'G8Döt Idf#B #108 n01
la natura, vi agisce un impulso tale che adombra
il mistero dell'Uno, anche quando si degrada, si di-
sperde in sentimentalismi fiacchi e idealizzanti!"

QuéeCn ar entn vieme nhlu lln put, dntteglia-
suo libro "Lo Yoga

della Potenza", dove descrive l'uso del sesso nel-
la Via della Mano Sinistra, che è una forma del Tantrismo
Yoga in uso presso i Tantra. Gli stessi Fedeli di
Amore, conobbero alcune forme iniziatiche dove lo
el ^{into il sesso.}

me
diana

Me pet oLiarixo ee lo these nr monCl nræ' h'
questa la sede adatta volendo queste poche pagine
dare soltanto una introd io agli scritti di E-
vola, cioè il compito che ci siamo prefissi è quel-
lo di far penetrare il lettore di Evola in un cer-
io Glim&, CbP Bits en*1 #OCabbe eMseme tale8to.

Ake: pnfeilfo''imI'iaoiäre' un.â*goæunto "ool
4u-'io'bloo e ø**üø*e.molds.eeuEi:, cured 'ould ooa
ægpene st one pmònuò*%e Noa ctrCn olR,e
etc.

o o* al pub eo*trmi%e'da.æi ui<uro llòòl I,

parliamo della razza.

.Poola,ripeCtAzo "8' one e0idioeo. eomsieto
le sue opere ha incluso tutto quello che serve
per costruire una Weltanschauung globale,dalla
e'nel-which% uOD m:0.m\$no B tzfelelo. For
questo è bene che si dia un accenno alle teorie
razziste del nostro autore;ci limiteremo ad una
eez'1e. 61 ooztaläezaszóol oenaa žaré bello coae1tt-
B1óM, žztoppozmzce paa**ttuebt B.eds.

The problems 'rggiA#ie 'è orgi 'œòlto luporŁœèòtè
soprattutto in quei paesi che ospitano elementi di
colore e di razze moltepliwi.

L'America sta oggi vivendo questo grave dramma
0h8 in SuAl0h%ne idn",BQlCo m0n0 p0i "nte,à e?ato
gif. 1801%O.O.' m8Jeji' .b- gtofo -FigOICO.

L'individuo nella sua pretesa di essere un ato
autosufficiente,è solo una finzione,una astra-
Sione. All!OppD84O' JbR. @er8OnBlit is'a coece'.4:i
organico,in quanto in essa confluiscono dei fatto-
ri spirituali che ne fanno un uomo vero e proprio

Darwin con la sua teoria evolucionistica ha co-
struito la dottrina dell'ambiente che,secondo lui
determinerebbe le differenze razziali,da lui quin-
di riconosciute. Secondo tale dottrina la razza
consiste solo in tratti esteriori che vanno via
via evolvendosi. A questo punto vorremmo per un
attimo abbandonare il terreno della trattazione
scientifica per una osservazione della natura.

Tutto l'universo,il cosmo,i pianeti,la terra,
Not o oreanm aat x -Dec -o Ten .ErZ8oAp o o e r8@o.

lò stta, LI .p*ncipiö a "Il . o dine i B' "1n4on "iùo
che i greci usassefo il termine cosmos per desi-
gnaro I'univòreo,iaEaiCi,etrn(fCta'ovine. 'Orülны

gerarchia che regola la funzione vitale di ogni
organismo. Attraverso questa gerarchia ogni ele-
mento ha un suo compito specifico,in rapporto al-
l8 PX prib cBmmity. AoAlO6 #G#0. m iooe ael #mg.
do umano. Ogni eguaglianza è o0ntro''n8TurB,B:BNOr'
gn'ILCL,": parts'I 'IzCtö eho- nul s'yes'8' di egus]0

4

not even a loyal óivlga in dxc, D'pIritunImtnie
f°-no pure' capable*6 nominees diverse che devono
eeecere con lde mte. tu functio of c origi The àn ef-
fidare 7 orr'.

The 'egualtterian 'is a ope ccitta t to more allod o1 and
che può far presa solo su quegli elementi, che
evtndo mqurpo OR Oie8 ìanqODO molCioSiWO BN- &W
ohi B their eugerLy. eoCe eooo eo-

a livellone

I àcllc uono*rCczl

Dopo quanto si è detto bisogna mettere in guar-
dia il lettore, che ogni autorizzazione allo sfrut-
tamento dei popoli non proviene certamente da ta-
li premesse. Anzi proprio quelle nazioni che han-
no letteralmente ridotto in povertà dei paesi sot-
tosviluppati, cioè le nazioni che realmente furono
razziste, nel senso deteriore della parola, sono
state proprio quelle che hanno fatto sempre pro-
fessione del loro credo egualitario.

V-r..ouutro..la *'n'ra', '-'-uom 'we used to say'in';unnal-
.eSe eolo V traits uomntloi, men ra dH - mmto dl
vista tradizionale la razza è stile, la razza, come
afferma Evola, è "una forza formatrice dell'inter-
no".

Ogni popolo ha un suo stile particolare che
preso nella diversità costituisce la perfetta ar-
monia dell'universo. Solo nel molteplice, nel di-
ver armonia, men

tor' u(u) cat(')o t prob' lema - of the use-multiplicc cootltil-

ece uDo cei plt old f: iio-physical problems, e azi
nessun filosofo ha pensato di abolire le differen-
ze. Lo stesso Hegel nella Fenomenologia afferma
che la diversità è la cond zione vità, ma
con l'aggiunta che le determinatezze vanno raccol-
te nell'unità nel principio supremo dello Spirito
che le mantiene tali; così pure Croce che, nella Lo-
gica come scienza del concetto puro, riconferma He-
gel del. inend o i2 pro' blema of the "fino W1 ei lnti".
Anzi Croce, sempre nella Logica, aggiunge nel capi-
tolo sesto gli pseudogiudizi individuali sezione
seconda: "E solo per effetto di una grossa illusio

5

ne si crede talvolta che il valore sia in funzione del numero... ...illusione cui ben si contrappone il detto comune che il numero non è qualità?

Proprio il numero, la quantità è la base di ogni egualitarismo, è la base di ogni democrazia.

Circa l'ebraismo, bisogna poi leggere alcuni testi dello stesso ebraismo, come il Talmud, i ~~Protocolli~~, per poter giustificare una certa posizione difensiva. Si legge nel

TnJvd: "gig fitzei ooh a te ai cliamexo uomLni, i non-ebrei si chiamano non uomini, ma animali". Ed ancora nei ~~Protocolli~~: "Anche nel passato nei fummo i primi a gettare al popolo la parola B'crB in libertà, eguaglianza, fraternità non seppero vedere che l'eguaglianza non esiste in natura la quale crea calibri diversi e diseguali di mente, carattere e capacità". E come se non bastasse

"Sopra le rovine di una aristocrazia naturale, ed ereditaria costruiamo un'aristocrazia nostra a base plutocratica... Il nostro trionfo fu facilitato dal fatto che noi abbiamo agito sulla parte suscettibile della mente umana, sfruttando l'avidità delle nostre vittime". Questi brani al primo protocollo dell'Internazionale e a questa raccolta di protocolli, ruba da una donna alla fine di un'assemblea di iniziati della Massoneria Orientale, in Francia, è conservata l'originale, alla Biblioteca del Britisch Museum sotto il numero 3926 d.I7 col bollo di entrata del 10 Agosto 1906; questo particolare lo riferisco perché molto tempo fa sorse la questione dell'originalità dei documenti, questione alimentata certamente da chi non ha interesse che si svelino taluni programmi, mentre l'originalità del Talmud sopracitato, sino ad oggi non è mai stata discussa.

Comunque per tornare al nostro oggetto, come è già stato osservato al Fritsch, tutto l'insieme di questi dati danno alla comunità ebraica i caratteri di una congiura sociale. Lo stesso Karl Marx ebbe a scrivere: "L'ebreo si è emancipato in

6

modè' ehrhico''non'aølb In Qurnto''ai '%.%p#ro#Jdeò
della potenza del denaro,ma anche in quanto per
.sio nezaò LL money "è a tvent;nto poienea mrrò6 Le.le.,
Il cambio è il vero Dio degli ebrei". Eppure Marx
ara uzt ehreo., 11 .eue vepo 'none' 'ez'g ilozd\$osl'
e infatti la sua natura l'ha dimostrata proprio
con le sue teorie che oggi hanno ridotto in una
aorCa:'di'echleatA:e':fruatraalone mcmtRle milioni
di persone.

Nell'antica Roma,Cicerone propose in pieno se-
nato un sistema di misure protettive dagli ebrei
Nella Spagna i'marrani,ossia,gli ebrei furono mes-
si al bando dallo Stato. S Tommaso d'Aquino stes-
so in alcune sue epistole gettò fuoco e fiamme
contro il popolo giudeo.Ancora oggi in Russia e
altri paesi comunisti,si combattono.

Tutto questo,evidentemente,ha un suo profondo
motivo,che è da cercarsi non fuori ma all'inter-
no dell'animo semita.

Su questo ci sembra di aver già detto abbastan-
za,quello che è importante è l'avere fatto rileva-
re che Evola per razza intende principalmente uno
stile di vita basato sullo spirito e non sul dato
biologico,così come dimostrano i suoi due libri
in proposito:Sintesi di dottrina _____ razza,dove
sono esposti i fondamenti della Tradizione
le,e Il Mito del sangue,che è un compendio delle
varie dottrine razziste ~~dal~~ De Gobineau ~~al~~ Cham-
berlain ~~al~~ Rosenberg.

Tutto quanto sino ad ora abbiamo visto viene
espresso con numerose altre aggiunte nel libro
più completo di Evola:Rivolta contro il mondo
moderno. E' questa un'opera che affascina chi la
~~sente~~ sente,chi veramente sente in sé scorrere il san-
gue della razza dello spirito. Essa porge infat-
ti l'immagine del mondo della Tradizione con una
naturalzza sconvolgente.

Il mondo della Tradizione ed il mondo moderno
Are two eateqorl8.

IaOg eoaCinIt poi Ilbro. b Il tC .tlomc 'doo-
dent'e d 01 b "nao. riod erno .gnu trt ldèri è eapre' pre-

??

legge

7

sente nell'opera, che, sotto questo aspetto, può essere definita come la storia dell'angelo Lucifero che diviene da principe della luce, principe delle tenebre.

Il volume è diviso in due parti, segnate da una corsieratioc well deCeroInatà; lœ priAti, Iü#etfi. traccia una dottrina delle categorie dello spiritò trea' l'z tone ie jlä s.gconda, lnöoc e., cöna'ifi Brb. de. una prospettiva storica, la genesi del mondo moderno, pur tenendo sempre presente i principi tradizionali dai quali progressivamente ci si è distaccati.

blemi

in quanto vi si giunge dopo la conoscenza con le
ollié opemè' uiqo* i ofn>ls

eozió g1a Rccee8ll

erno è il punto di
r lo studioso di pro
; è un punto d'arrivo
di molto
fisica della
storia

ioè essere entrati in
familiarità con una certa atmosfera. E' un punto di partenza in quanto chi è riuscito a reggere, a respirare l'aria divenuta più fine, come avviene allo scalatore che giunge a grandi altezze, può continuare la sua scalata indirizzandosi verso il mondo orientale con libri come lo Yoga della Patenza, La Dottrina del Risveglio, oppure verso studi più profondi nello spirito con la Tradizione Ermetica, Maschere e volto dello spiritualismo con temporaneo e così via elencando, giungendo a gradi sempre più elevati; ma ricordiamo ancora che Evola Aon" b 'tloBöfo.e who to eue not cano .bolo "I eo- rle os vlliz, eziAooo oloB ul esaaro realizgate.

Ma ritorniamo al nostro volume e precisamente prendiamo in esame la prima parte della Rivolta.

Si osserva che dopo l'esposizione del principio della Tradizione, tutto il resto ne deriva come una loricA conee4uenma, eon unn lioenrit% Inorg ótbilo, gcöeoCríco. The pzimo ospilöle, InfoitC, epCA ' The pfWuiplo "he egola tuttò the noñòò tndale, cioè la di e dell'anti-

ITeréiisE eosiuòèlml n-
Vaal frn Bn'oato and the uòòdo uoderoo. The i %Ie' co
aia dl two nnCure: "Vi'è uo mrdlno Iieico'e vi ä

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un ordine metafisico. Vi è la regione superiore
deLL'egørø e v1. quol2a Ref.end of äIvenlrC"
Questa semplice e chiara asserzione dice tutto,
condensa interi trattati filosofici e caratteriz-
za Evola in pieno.

Il lettore avvezzo ai trattati filosofici ci
chiederà certamente il perchè Evola non spieghi
i'e8*x\$onsa' star me siigicB. 9:..Anselmo 'di
Aoele,9heIlioø,Ee-tl e 4uòsl. tuLti i f2losòil bAp
no dedicato volumi corposi alla dimostrazione del
I ezfutoona of the apIrÄio. EwoLa lovece not ba.
dimostrato nulla, questa è un'altra sua caratteri-
st[cr she lxtor;ren4edèl eu0:eCIle: ioe0nf0üdübi
la:egli si limita a lo ad affermare, lasciando poi,
W libertà di iröfiore o not cirodere. In altri tar
mini si tratta di accettare in blocco o respinge-
re questi principi e proprio per questi motivi E-
vol inn'n shole Comrheoro nebouno., acerà ohm yon4o.:
in sè quello stile di cui si parla, ad andare in-
contro a lui.

Questo lo dobbiamo tener presente se si è com-
proeo beoe l'aristocraticità Of the gue :doctrIne.
che vanno comunicate solo ai migliori, agli ari-
stocrati, gli altri potranno bene leggere tutto quello
gliono,æa emelmeoto' npR' eën*izæAoo'.oulli di
llo' cRe ßvole äico."

'fij' r'i'.fominoo s qunl:û* Y.Sep inö.g7.uje.

beta to dunque lzz'a.. bltà oooi'obla ohza. çhó

dal dato fisico, anche dal dato metafisico e ciò
implica quindi un netto rifiuto del positivismo e
di ogni empirismo in genere. Queste teorie riduco
no 7 n roll h a to re ør l out s sch orlo LI, ø cló Vwele- rië
enühe for aim;re none.eztom pœuþo. øgin tuft- W *the
rvl\$ O e che'. -<M V ato l'o ol' €.:

iiçlo lBEIEBøDfi@ MnTldo iln oeFtoBD1F0@OBÖrfl1 eæø
*IduCiOrø Cei 0 i re:tlΦ?r nll#UORO. oislonò "S æilare
quollu'0monesimo obo aI prpnunoioinwo
in termini di umanità e non intui che l'uomo è so-
lo una fase, non di iniziale ascesa, come il super-
omismo di Nietzsche, ma è una tappa di discesa da
una condizione divina, solare, proprio come affer-

Schelling

9

mammo poc'anzi a proposito di Lucifero che da an-
gelo divenne demone.

La seconda osservazione, della sfera dell'essere
e del divenire, contiene in sé una grande verità
lñ.b?8 EIIá Qu#I# ñOi.P0s8ia00. .4 urfG cri-
tica all'attuale filosofia che domina il mondo: la
dialettica.

Già qualche pensatore greco aveva affermato
che **tufto** è un divenire, **panta rei**, tutto scorre, in
ultimo Hegel ha sancito definitivamente tale dot-
trina con la sua famosa dialettica triadica. La
vita è quindi un continuo fluire "...e una forza
O%ti088 1*Rffb.\$U8 di MONO 'io''Boto\.'òODO et
ma Ugo Foscolo nei **Sepolcri**, concetto proprio del
iomeniiCìomo.ekdell eððð''flooîât,çBa.I8oe øo#-

fruire questo dramma al Faust dannatosi per la feb-
bre attivistica e per lo sfrenato individualismo
cho lo had persnso. Ogoi fôr'лвт, qu znöl, 'l dlêc\$
tismo e di attivismo, presuppongono che la realtà
em iJ 'di e,meACrt IB TU "disIöoe Conoeue øolo
lt oon4o.. ä'sU'.eebaze yes to..bpkzto, 11 'óiventre pan
1a loetez1'a", Aócha 1S '11óno€lzt ø/co1aat1ce ló=

segnò che questo tendere continuo è la caratteri-
stica delle nature non redente, analogamente ogni
dottrina mistica e soprattutto quella orientale.
8ubltto after Lola' trmtCø The prin01#lò^delln_ré

galità basata sulla qualità trascendente del rex,
e. " queeCu' Crnoeend w oonimn riððððððiuCo "a **zango**
oato1oqlcs", **Ognt pratEcSsz.wtorto. poltt tea aeWa:**
Hegellll fi:::oolo Set 4eoäuen11amo øoaç'ztto,æa

con ciò non si intenda che Evola sia un monarchi-
co, egli è un aristocratico, nel rex vede solo il
principio divino trascendente. In questo senso
non si può più, quindi, parlare di monarchia come
la intendiamo oggi; il re rappresenta l'elemento
"#çró ioa*o "Chè Booie øf %i" -hO/ne 'x l 'W pry
4 and Ieae'.ørA A40ßäU4 1B V q ¥O *Nilaya

and äe1. z'ea. ez'a 1mr "etez'1alo e a qlJoeto z'1 zzóo øt
ziWrla esPræloæçlImoTe- "wei wu wei"cioè
agire senza agire. "La forza *ejb. epyn- *oel

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coae una manifestazione della forza celeste, ^{o l'ideale} ~~ante~~ infatti ^{re} era anche sacerdote, come Melchisedech, cui il Guénon dedica un ampio capitolo ^{del suo} nel Re del Mondo.

L'ideologia ghibellina, infatti, rivendicò spesso la "religione regale di Melchisedech" contro le Ohleaa. Anche lu'leggo evove oaraC*gre divino, ooulorme mln oficooo idcc &cllo BtoCo... lo. Stato dunque cos sce, come nella sua etimologia greca, un "riflesso efficace del mondo dell'essere in quello del divenire". Con ciò Evola apoliticaizza completamente l'istituzione statale, la cui natura non è contrattualistica come ha sostenuto il Roug seau, ma sacra ed il suo rapporto col popolo è analogo a quello che intercorre tra materia e forma. "Il significato originario dello Stato e della IaEge in the'mQndo de*J- TreDiztone &esuò dunque un ve?ore dt ?unnotturnw evvwzmnCiir:le." Ogni idea Al*, e ona.lieDB 8el *ut*.o es* de a queste dottrine che anzi professano il loro universalismo nell'idea dell'Imper um.

~~Ogni disgregazione particolaristica, tipica della mentalità borghese, viene nettamente ripudiata.~~

La funzione dell'Imperium è quella di "esercitare un'azione volta a costituire la vita oltre i limiti della natura e dell'esistenza empirica e contingente".

Questi ideali vennero ripresi durante il periodo dantesco dai ghibellini la cui visione dello Stato era superpo ica e metafisica; lo stesso Dante, come Luigi Valli, studioso dei problemi danfeohl ha sostenuto in "un" 8vo volume, era un tenaoaeoe*gniloidl such ldg&li& le stesse Rime e la Divina Commedia attestano tale tesi con tutta una tipica simbologia che la cultura ufficiale non ha saputo interpretare.

Un altro grande tema è quello del tempo. Lo storicismo attuale basa la sua concezione del tempo su due idee madri, come sostiene il Meinecke assieme al Ranke, sull'evoluzione e sull'individualità. Tale tesi è stata anche confutata da altri

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storicisti di stampo crociano in nome della dialettica e del divenire. Come si vede nessuno ha compreso che il tempo esula del tutto dalla storia, come invece sentirono i popoli tradizionali. Anche il tempo è andato involvendosi, perdendo le une flopaio Core hem*iehe guslVlaaificL, oio8

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lulzlone .senzlblZe, osae fu. cceiepl4o. .dn. Ran4 Ii pai.
the RlZrl Eemniai. 'ub meeoaw oöo dii foM*ro, #reseofe

, sen*o, e quioöi uoiolemoo*o iaog
lore, amorfo, spersonalizzato. La personificazione del tempo, come afferma Evola, era la caratteristica del mondo tradizionale, esso non è una quantità ma una qualità, non una serie ma un "ritmo".

Adirittura oggi vi è stato qualcuno che ha perfino preteso di matematizzare questo elemento principale e correlativo all'agire umano, alludiamo alla relatività di Einstein.

/?

Tuttavia un residuo della concezione religiosa del tempo, sopravvive nel calendario cristiano costellato da avvenimenti religiosi. "Il fatto che per fissare le unità di ritmo fossero tradizionalmente adoperate stelle e soprattutto punti del corso solare è poi lungi dal confortare le cosiddette interpretazioni naturalistiche, giacchè il mondo tradizionale mai divinificò gli elementi della natura e del cielo, ma, viceversa, tali elementi furono assenti come materia per esprimere analogicamente significati divini...". Con ciò si

Bksont L6nè. JUa 'p1880. 1 tn1Oz-ßMtC " ' '81gnnniÓ' lo-
acn+n Rolle "++"lòelo oöuez+ , "dá1 ++tuxR e1 &
giunti a capovolgere il vero significato di alcuni principi gettando su questi un dispre
co da volpe che non potendo giungere all'uva, affermò che era acerba.

Il tempo dà una sua coloritura alle azioni e aAEirlttiu hn a role gzzzeicvñGA' all-,
giosi e sacri il che sta a significare la sua personalità, la sua natura trascendente e non matematica. Esso infatti veniva diviso in cicli, ciascuno avente una sua caratteristica che andava se-

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quando una ulteriore involuzione man mano che ci si allontanava dalla prima età. Una tale teoria era stata formulata anche da Virgilio, nella quarta egloga delle Bucoliche, qmzAd0 auspicava il ritorno dell'età aurea.

Con l'argomento ludia la panoramica sulla prima parte di Rivolta contro il mondo moderno, lasciando gli altri argomenti per un'altra sede, in quanto presuppongono già una forma mentis ~~sverginata~~ da certi tabù e miti della attuale società borghese e materialista. Questi principi esposti nella prima parte sono da Evola riferiti con l'ausilio di una vastissima conoscenza degli usi e dei riti tradizionali che vengono citati molto abbondantemente; ma, come avevamo lasciato intendere prima, Evola non ha inventato nulla di ciò che ha scritto e detto, ha solo interpretato retta mente ciò che alcune civiltà go trnanseeq, ca* gold 4raomc*4e eueati velori o ohi'è coexop of cag11a*11,

Per quanto riguarda la seconda parte, ha inizio con questa la descrizione, sempre basata su esempi del passato, della genesi storica del mondo moderno, cioè si segue il dinamismo delle forze antitrazionali &ells and hem. We consider.euperfluus, I questa sede che esige che l'argomento si esaurisca nel più breve spazio possibile descrivere questa involuzione che del resto a chi ha compreso i principi cardine della Tradizione, apparirà chiara e lampante, tuttavia in seguito si potrà dedicare uno studio più approfondito a questo argomento a carattere storico che esige una laboriosa equiparazione con testi storici. Quello che om ho izo+tc+o "egpno 1e=e'01 nenóo ipanboreo, a tutto igno
pf0@ R that noo'0'o 1'1' whose c1otlt4 is of the tutto igno
rata dall'uomo moderno.

Tuttavia vi sono state comunità che hanno ripreso quei valori e principi, come i Rosacroce, ma che tuttavia oggi, almeno apparentemente, non svolgono alcuna azione esterna. Attraverso queste comunità, attraverso uomini come Guénon ed Evola ed

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della ori
gini

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altri, i principi della Tradizione, non sono andati persi, ma anzi sono stati conservati e custoditi gelosamente; se così non fosse stato, per noi oggi non vi sarebbe più alcuna speranza di poterci mantenere a "cavallo della tigre". La natura della Tradizione, come è esplicitamente detto nella sua el liaölöglä jtdäeze, è. que11R dE eae'eze' twzannüstó."

v#neadoel, in øoäo;ö oocžltu uoe. ce*ens Invisibile che fa da cordone ombelicale fra i vari cicli, fra le varie età.

1 "i Hot of tu o Qub*CO""ei" det o, spò "tAe'o che si sarà capito il valore o l'importanza delle affermazioni di Evola, importanza esistenziale ed ontologica, in quanto l'uomo da lui proposto appartiene ad una razza diversa. La razza, infatti, non

8lötè toöm Cn; come liñur''dem "Ft "slóa9 irm' popoli, ma anche fra uomini appartenenti allo stesso ceppo etnico, le caratteristiche di questa razza? Non sta a dō "dlrlOabaÖCB Øólo Mèrgi 1M-torno e forse quelli che sembrano oggi dei pazzi, dai pierrot, dai don Chisciotte, forse costoro che odónO, s oM'o, védooo' diveiæemeN*e Cælle æAesa,

zoeo "queatt eono queen. zar epactrtcn "e øagllò

Æueate quazv "trnaczi1vi

amo uoe Us posta da-

liatore. "il tipo di uomo differenziato è quello che, come personalità, è in grado di assumere un at toçiaBBntO' activo, enGiØChè' pR8iVO, 61 frOEto-n

tutto ciò che in lui è istintualità passione, impulso, affettività, natura. E' colui che, almeno in parte, ha in sé quel principio che un'antica filosofia chiamò il sovrano interiore, l'egemonikon... per lui dovrebbe valere questa norma: Ti è lecito fare ciò di cui sai che, se vuoi, puoi anche astenerti". E allo stesso giornalista, che lo interrogava sul dafarsi per capovolgere il sistema, rispose: "Non si tratterebbe di contestare e polemizzare, ma di far saltare tutto in aria; il che

prond i0 1,8 ovviamente fantasia ed utopia... FQTGO 'OCQOEFB C' he un destino si compia, che un ciclo si chiuda. Possibile e importante può essere

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**eolo un'espone az t o szoz e a at aUoaa tntez1.o-
ze Indlo1du 1e,pes- le quele a tozar'z1n fit:**

Pa So that Dib 9u which you cannot nullN,pu ln
possa su di te". Queste brevi frasi,dal sapere
bi 11oo,raocbiud inR their eemplioit6 ,millen
til e m Il l'il df. 'seggeaze Aortirv.Aries

queeCo punt0 not rneCa rJt vlJl Br "p un
re " For oóu "ludeie we would eltnYe this peach tree.
di Rivolta contro il mondo moderno:

"Oggi conta soprattutto il lavoro di chi sa te-
nersi sulle linee di vetta:fermo nei principi,
inaccessibile a qualsiasi concezione,indifferente
di fronte alle plebi,alle convulsioni,alle super-
stizioni ed alle prostituzioni al cui ritmo danza
no le generazioni ultime. Conta il silenzioso te-
ner fermo di pochi,la cui presenza impassibile,da
convitati di pietra,serve a creare nuovi rapporti
nuove distanze,nuovi valori;a costruire un polo
which,if dl oozio non impedirà a questo mondo
Of devin*i and agiCut, di essere quello che è,
varrrR perb and iroem. a qualcuno la sensazione
della verità,sensazione che potrà forse anche es-
sere principio di qualche crisi liberatrice".

Taoism in the Thought of Julius Evola

by Dmitry Moiseev

Dmitry Sergeevich Moiseev was born in Moscow in 1987. During his childhood he lived for four years in Tunisia (his grandfather worked as a commercial diplomat), where he studied at one of the prestigious schools at the French Embassy: the École Robert Desnos de Tunis. He also spoke French at home, which predetermined his interest in learning foreign languages. Because his family traveled extensively throughout North Africa, Moiseev had the opportunity to come into contact with what remains of ancient Carthaginian culture and, of course, Arab Muslim culture. In 1995 he returned to Moscow.

He later enrolled in the Faculty of Economics at the University of London. There he discovered his passion for the humanities, beginning the study of his favorite authors, namely Julius Evola, Yukio Mishima and Friedrich Nietzsche. After earning two degrees in economics (one in London and the other at the Moscow School of Economics), he decided to give up his career as an economist to pursue further studies, then switched to philosophy. In 2010 he began attending the Master's degree program at the Faculty of Philosophy of the Higher School of Economics, where he graduated in 2012, discussing for the first time in Russian academic history a dissertation devoted to the work of Julius Evola, a work that would later become his second monograph.

He later enrolled in a doctoral program at the same university, which he concluded with the discussion of a thesis on the history of philosophy concerning the philosophical foundations Italian fascist ideology.

In parallel with his studies and scientific research, for the past twelve years Moiseev has worked on the staff of the Russian Parliament, the State Duma, dealing with various areas of economic policy (currently, transport policy). For the performance of his duties he has been honored with numerous awards. Since 2018 he has been taking part in public events devoted to the history of philosophy, history of political ideas, and Western and Eastern esotericism. Since 2021 he has been teaching Philosophy at the Moscow Higher School of Economics.

Moiseev is the author of two scholarly monographs and a theorizer of his own political theory. His works are also read abroad. For this very reason he actively collaborates with the publishing houses Arktos Media and PRAV Publishing, which are engaged in the translation of his works, and, as far as the Italian context is concerned, he regularly writes contributions for the J. Evola Foundation.

In the monograph *Political Philosophy of Italian Fascism. Formation and Development of Fascist Doctrine* (*Političeskaja filosofija ital'janskogo fašizma i razvitie doktriny*, Kabinetnyj učenyj, Moskva-Ekaterinburg 2019) explores the academic-philosophical content of Italian fascist doctrine from its origins to the end of the Twenty Years. Starting from the formation of Italian national consciousness in the Risorgimento period and moving through its "left" (Sorel's national-syndicalism) and "right" (elitist sociology, prewar nationalism, secular corporatism, futurism) roots, Moiseev makes a detailed study of Giovanni Gentile's (the first in Russian) most important thought and works. Next, he focuses on those Italian authors whose theories attempted to philosophically define fascism: Alfredo Rocco, Ugo Spirito, Giuseppe Bottai and others. It should be considered that the author's reflection is not only of a strictly historical-philosophical nature; in fact, he speaks of a real "philosophy" of fascism. This statement is both theoretically and historically challenging. An influential thinker such as Umberto Eco, for example, in his *Il fascismo eterno* (*Eternal Fascism*) criticized Giovanni Gentile by asserting that the fascist state cannot be said to be "ethical" (in the Hegelian sense of the term) precisely because it lacked a true notion of philosophy. Moiseev is alert to this kind of difficulty, and for reason, too, his study is worth reading. The success this work has enjoyed in Russia is not limited to academia alone.

In the monograph *The Political Doctrine of Julius Evola in the Context of the "Conservative Revolution" in Germany* (*Političeskaja doktrina Juliusa Evoly v kontekste konservativnoj revoljucii v Germanii*, Kabinetnyj učenyj, Moskva-Ekaterinburg 2021) reconstructs Julius Evola's intellectual biography on the basis of his works and elaborates a true history of the traditionalist thinker's theories, comparing them with those of the leading exponents of the German Conservative Revolution: Oswald Spengler, Arthur Moeller van den Bruck and Ernst Jünger. The scholar clearly separates Evola's elitist traditionalism from the reactionary-modernist tendencies of the authors just mentioned - a distinction that will perhaps be obvious to some Italian readers. On the other , in order to understand the spirit of this research, one must consider that since the fall of the USSR "specialist" intellectuals such as Aleksandr Dugin (to whom Moiseev himself acknowledges the immense merit of having "brought" Evola to Russia) and more multifaceted figures such as the writer-asthete Eduard Limonov (who considered Evola one of his favorite "writers") have always uncritically accepted the reading that considered Evola the Italian exponent of the so-called German Conservative Revolution. While it is true that Heidegger said that "*wer groß denkt muß groß irren*" ("He who thinks big must think big"), one must also

consider the merit of those who take on the task and responsibility of reckoning with these errors which, precisely because they are "big," in this case have marked Russian philosophical reflection on such issues for some twenty-five years.

In addition to this, in this work the author develops his own model for the classification of political doctrines that has proved very effective in Russian academia. According to the scholar, there are five main oppositions on the basis of which it is possible to distinguish what is usually defined as "left" and "right."

1) a basic ontological opposition (left-wing political theories are based on a materialist ontology, right-wing ones on an "idealist" one);

2) aspiration for equality (egalitarianism is characteristic of the left, elitism of the right);

3) the relationship to history (left-wing thinking proceeds from a "progressive" conception of history, right-wing thinking from a "cyclical" or "involutional" one);

4) the attitude toward rationalization and differentiation (while for the left, society is an entity that requires rational and mechanical organization, for the right the ideal of social organicism is fundamental);

5) the primacy of the political or economic (in left-wing theories the political is subordinate to the economic, while in right-wing theories, on the contrary, economic is subservient to the political).

Like any schematization, such a conceptual grid greatly simplifies some aspects of "left" and "right" thinking. the other hand, its application may prove useful.

As mentioned above, Moiseev is very much involved in the dissemination of Evolian thought in Russia. This explains his attention to other young researchers, with whom he deals in general with Traditionalism and in this case with its Evolian variant.

Sacha Cepparulo

"Living before God" is nothing more than living alone with oneself.
(Søren Kierkegaard)

Trust the wise sayings of the ancients and follow the law.
(Sadayo Imagawa)

There are numerous accounts of Julius Evola's deep interest Taoism and, more generally, in Eastern philosophy and related spiritual matters. In this essay we will try to present the doctrines of *Tao-tê-ching*, comparing them with his traditionalism. Before we begin our analysis, it is necessary to note that in 1923 Evola edited *Tao-tê-ching*, which came out in a second edition in 1959, along with many other essays and articles on this philosophical treatise, later collected in a notebook by the J. Evola Foundation, to which we will return. But not only that.

He also refers to Daoism in *Revolt Against the Modern World* (1934) and in his "spiritual autobiography" *The Way of the Cinnabar* (1963). In this work, he explains the importance of the ancient text to his own thought and notes similarities with some of his own theories. To establish the importance of Daoism in Evolian thought, it is therefore good to start with this work.

In *The Way of the Cinnabar*, speaking of his own philosophical period (datable between 1921 and 1927), Evola recalls that, since his youthful years, he had felt an interest in philosophy, and more specifically "in doctrines concerning what is supra-rational and transcendent." Soon after the end of the Great War, when he was still devoting himself to abstract art, he had turned his attention to Eastern spiritual doctrines. After the brief period when he devoted himself to theosophical and anthroposophical theories, he focused on the most important texts of the Eastern traditions. The most relevant was *the Tao-tê-ching*, which profoundly influenced the course of his thought.

The introduction to the Italian translation of the treatise, published in 1923, is Evola's first published work at the end of his brief Dadaist experience. In *The Way of the Cinnabar* he acknowledges that it was precisely having become acquainted with Lao-tze's ideas that enabled him to elaborate the most important theories of his own philosophical system. Given that, by his own admission, of *Tao-tê-ching* he had primarily appreciated the paradoxicality and anti-rationalism (aspects that had also struck him in Dadaism), his first approach to Daoism can be considered a symbolic shift from abstract art to philosophical speculation.

Addressing readers in his "autobiography," the late Evola notes that the 1923 text on Daoism was full of references to the Western philosophical tradition and, in so , closed Lao-tze's thought into categories that did not belong too much to him. He has the honesty to acknowledge that at that time (1923) he had not yet fully understood the authentic spiritual meaning of Daoism and therefore had tried (not entirely correctly, according to his

later point of view) to read Lao-tze's thought in the context of modern Western philosophy. He counted on presenting its "transcendent wisdom" as a means by which to heal the ills of the modern world; a reading which, as already mentioned, he would judge in his more mature period to be very naive.

In the 1959 editorship, the thinker finally abandoned exegetical attempts of this kind, analyzing *Tao-tê-ching* within the cultural tradition to which it belongs, the Eastern one. Since 1923, he had been attracted to the ideas of the Chinese sage, who had created "a metaphysics of the divine, a model for a higher being, for the Accomplished, outside all mysticism, all faith, in a magical and shining impassibility."

But what struck Evola most? First, Lao-tze's ontology, for which the world is an infinite flow of eternal creation and timeless action, in the unfolding of which being reaches non-being, constituting the essence of the whole being. Second, the principle of "inaction," which is outside any subject-object relationship typical of continental philosophy. For Evola, the aristocratic principle of "non-participation" and "impassibility" represents the essence of Daoist doctrine. Indifference to externally given being constitutes the Taoist ideal of man, of the "Perfect" or "real man." He achieves the essence of all things through active inoperativeness, the rejection of immediate action aimed at the realization of a goal and conditioned by something other than his own essence and the Way. The Perfect One "enters the Way, makes himself elusive, inexhaustible, invulnerable, insusceptible to being bent or reduced to helplessness." By achieving this mysterious force and acquiring *tê*, the main virtue of Daoism, he makes his own a special magical possibility of action, an invisible and practically intangible way of "acting by not acting" (*wei-wu-wei*).

In Evola's reading, all the ideas set forth in the *Tao-tê-ching* give a striking example of the principle of "immanentization of the transcendent," that is, of the direct availability and presence of non-being (in its positive sense, as superontological essentiality) in being, "of the infinitely distant (the "Heaven") in the near, of the beyond from nature in nature." This idea of the essence of the world is as distant from the "immanent" as it is from the "transcendent" idea proper to continental philosophy and, for Evola, is founded on

"a direct experience due to a specific existential structure of early man."

Evola notes that Lao-tze's thought led him to philosophical reflection, exerting an obvious influence in the development of the doctrine of the Absolute Individual, an essential theme of his most challenging philosophical works. In addition, the

reflections on the principles of *Tao-tê-ching* enabled him to experience "the ideal of Olympic superiority, opposed to all Western activism and vitalism."

Evola's recollections allow us to say that *Tao-tê-ching* undoubtedly deeply influenced his thinking, showing him the way to a spiritual culture completely different from the modern Western one, propitiating in him study of Guénon and adherence to the theses of traditionalism. However, Evola's interest in Dadaism reported in *The Way of the Cinnabar* leaves quite a few points to be clarified: the apparent contradiction between the ideal of the "Perfect One" (who would appear to be an ascetic away from the world) and his right-wing traditionalist political stance, which presupposes a strict hierarchy and little attention to the "social," the sense of the "direct experience of primordial humanity," and the principled distinction between "mysticism" and "faith," on the one , and "magical impassibility" and *wei-wu-wei* on the other. To answer these questions, it is necessary to consider Evola's *magnum opus*, namely *Revolt Against the Modern World*, where the philosopher's existential attitude and political doctrine are organically expounded.

Here the philosopher explains that "the traditional order, as a victorious 'form' over chaos and an embodiment of the metaphysical idea of stability and justice, had one of its main expressions in the caste system. The division of individuals into castes, or equivalent groups, according to their nature and different rank of activities with respect to pure spirituality, is found with constant traits in every highest form of traditional civilization and constitutes the essence primordial legislation and order according to justice."

Each individual belonged to one or other caste, and his first sacred duty was to be completely in accordance with his *ethos*. In caste the individual had the opportunity to realize his own nature and the spiritual function predestined for him. In the "world of Tradition" (as Evola calls his own model) this did not involve any violence, coercion or "injustice." On the contrary, the individual harmoniously pursued himself in the context in which he was born, which was not understood as "accidental" but, on the contrary, as the manifestation of a principle or law of a higher order than the physical plane. Evola formulates this thesis in these terms: "It can therefore be said that not birth determines nature, but that nature determines birth; more specifically, that one has a certain spirit because one is born into a certain caste, but at the same time one is born into a certain caste because-transcendentally-one already has a certain spirit." Caste membership helps an individual become aware of and remember his or her will, which predates birth; being-in-caste is therefore a manifestation of cosmic harmony.

In this system of rigid social predetermination, founded on a sacred and superior world, there seems to be no place for the figure of the sage "excluded from the castes" who attains being without priestly chrism, performs sacred ritual functions and holds office at the highest levels of the political hierarchy. However, this is not the case, and Evola explains this in the sixteenth chapter of *Revolt*, introducing the ascetic. This figure is very important, since his path to perfection "is above caste and responds to the impulse toward the direct realization of transcendence." The ascetic "dissolves from form because he renounces the illusory center of human individuality and not through fidelity to his own nature and hierarchical participation, but through direct action, turns toward the principle, from which all 'form' proceeds." It estranges itself from the sensible and frees its consciousness from conditioning and the "necessity of all determination." It becomes part of the higher world by "vision or illumination."

Although in *Revolt*, as an example of contemplative asceticism, Evola primarily refers to early Buddhism, in the passage devoted to "unconditionality," the influence of *Tao-tê-ching* is evident. In this regard, we can conclude that for Evola, caste subdivision and social reality in general are not necessary conditions for conformity to the Way (*Tao*) of the conduct of the Perfect One.

The second issue to be considered in more detail concerns the kind of "direct experience" of "primordial humanity" or the man of the "world of Tradition." Evola speaks of this through the doctrine of "two natures," the cornerstone of all of *Revolt's* ontology. He writes that "there is a physical order and there is a metaphysical order. There is the mortal nature and there is the nature of immortals. There is the higher region "being" and there is the lower region of "becoming." More generally: there is a visible and a tangible and, before that, is an invisible and a non-tangible such as superworld, principle and true life." This is the basis of the fundamental difference between the "world of Tradition" and the "modern world." The latter, essentially centered on concreteness and materiality, rejects the fundamental causality that exists beyond the tangible. For "traditional man," on the other hand, "the invisible" "figured as an element as real, and even more real, than the data of the physical senses." The man of the Tradition perceived the "other" world in the same way as the "given" and "directly experienceable" world, and these "two natures" stood in constant interdependence. As Evola explains, the "man of Tradition" knew the paths leading from one world to the other, leading both to "fall" and "liberation."

The relationship between "heavenly" and "earthly" is expressed by the conception of "transcendent immanence," discerned among other sources in *Tao-tê-ching*. Physical and

metaphysical (in the literal sense of the term) constitute the two inseparable moments of being in its entirety. The individual is in constant interaction with these "worlds" and lives his life in full conformity with the world perception of "primordial man," that is, "of Tradition." Rooted in materiality, modern man lacks this perception of the world. Reference to texts such as *the Tao-tê-ching* can make him "remember" the authentic and real order of things.

Finally, the third issue concerns the "principled differentiation" between "mysticism and faith," on the one hand, and "magical impassibility" and *wei-wu-wei*, on the other. In the "world of Tradition" described in *Revolt*, the encounter with the sacred was realized primarily through the ataraxic way "of divine technique" included in rituals. The spirituality of traditional civilizations was marked by a stability and constancy devoid of any affective element. All manifestations of being (including birth and death) were received as a consequence of higher-order causes, which were believed to be subject to a "magical" influence due to the proper performance of rites.

A further possibility of exerting influence of this nature consisted in the technique of asceticism, which has already been referred to. In *Revolt*, Evola shows that "renunciation proceeds from a natural distaste for commonly attracting and desiring objects, that is, from the fact that one directly feels that one desires - or, to put it better, wants - something that the world of conditioned existence cannot give. In this case, therefore, it is a natural nobility of one's desire that leads to renunciation, not an external intervention intended to restrain, mortify and inhibit the faculty of desire of a vulgar nature. After all, the affective moment, even in its hardest and noblest forms, figures only in the first degrees of high asceticism. Thereafter it is consumed by the intellectual fire and arid splendor of pure contemplation." The result of this technique is the pursuit of an unconditioned state of the "I," the "opening up" of being and "awakening," following which the "awakened one" (in Daoism, "the Perfect One" or "the Real Man"), "as he is superior to men, so he is also superior to the gods."

It is undeniable how in Taoism Evola sees precisely the "magical action" model recalled in *The Way of the Cinnabar*, by virtue of which conformity of action to a certain inner order can lead to the attainment of an equally surprising spiritual condition.

In Evola's system, in opposition to the "magical" way lies the religious perception of the sacred, typical of the essotericism of the cults known to us and those still existing today. Such a religious sense is based on hope, suffering and the affirmation of a strict dualism between the material and spiritual spheres.

This dualism is characterized by an eternal contempt for materiality and a desire to "mortify," "limit," and "restrain" it. It conceives the sacred as something external to the individual, that is, as an object of reference, to be referred to; which the philosopher considers a further misrepresentation.

The object of Evolian criticism is also mysticism, which, on the contrary, aims at the total dissolution of the "I" into the "other," the irrational, the vague, and the uncontrollable. This exclusively outward (but other-based) conception of the relationship with the sacred and the cosmos is considered a serious misunderstanding of the original Tradition. It is evident that none of this has any relation to the Olympian, clear and shining spiritual harmony of "primordial humanity."

The solution to the three problems listed above is closely related to the relationship of Evolian thought to Daoism. Evola clearly shows that, like Confucius, Lao-tze also "drew on the common source of primordial tradition and orthodoxy." The Italian thinker, moreover, notes that "the Far Eastern tradition had a non-religious but metaphysical character. It ignored anthropomorphism, the humanization of the divine; it considered abstract and impersonal principles that remained essentially so even when material images taken from the world of nature were used for them. Thus it did not speak there of a "God" but of Heaven, *Tien*, in the sense of a symbol of transcendence, a figurative expression of the infinite height above the human of the Great Principle," and furthermore, "to it was proper to ignore the dualism of a superworld opposed to the world."

Evola explains that *tê* "is the power that develops the eternal manifestation of Perfection, a manifestation that does not have a "creationist" character in the theistic sense, that is, it is not linked to a will and an intention but is part of the eternal, immutable and impersonal logic of the divine," perfectly agreeing with his idea of the perception of the sacred by "primordial humanity." *Tê*, virtue, thus possesses a magical and "ordering" force. Its path, by not binding itself to the world and expressing "disinterestedness," "operates by not acting" and enables one to reach "the Heavenly Way."

In analyzing "Tao metaphysics," the Italian thinker turns his attention to two significant aspects: the problem of the *yin-yang* dyad and the conception of change, *yi*. The dyad expresses an interplay of opposites through which the Tao manifests itself. This is how the Heavenly Way operates: "The manifestation of the Tao is developed through the alternate play of *yin* and *yang*, principles that are opposite and at the same time complementary and inseparable, and which have multiple valences: they are the eternal masculine and the eternal feminine, the active and the passive, Heaven (in a narrow sense) and Earth, the luminous and the obscure, the creative and the receptive." As Evola notes, these opposites are unitary and being appears as their constant

alternating. In the case of the surplus of one of the components, a precise rebalancing due to the strength of *tê* inevitably takes place.

Yi, on the other hand, is "production, creation, development or becoming." It expresses the essential dynamism of the eternally changing world, in which the Tao is manifested and all things experience continuous transformation. Everything is subject to change in its state and forms. The overcoming of formal states and "integration into transcendence present and ongoing in immanence" are understood by Evola as the possibility of manifestation of "men of the Tao," who possess a special state of consciousness. An expressed metaphysics, according to Evola, from this recommendation: the men must "exclude all that is extrovert action proceeding from the peripheral center or aimed at empowering and hardening the peripheral center, that of externalized formal existence-the common individual ego-to instead *be* and act maintaining itself in transcendence, in the metaphysical, "empty" dimension, ever present beyond all changes of state, where the true root and the essential, undiminished center is found." Moreover, in Daoism he sees the pattern of "immanentization of the transcendent" and the theory of aspiration for "active impersonality" typical of the existential condition of "primordial humanity," which are difficult for modern man to even imagine.

At this point in the analysis, we need to consider the interpretation of the social doctrine of *Tao-tê-ching*: the Italian philosopher often translates the Chinese term *chêng-jên* as "real man." This figure embodies "the metaphysical law of the Tao." The "man" exists and at the same time does not exist; he operates without acting by surpassing his own "I" as the existential center of attraction and appeals to the "Way." While moving in the world of chaos, such an attitude gives him imperturbability and serenity. He is neither a fugitive who escapes from the world nor, a fortiori, "a superman" who rids himself of all that is "human, too human." For Evola, the social function of the "man of the Way" is of no importance. If anything, the question concerns the inner and spiritual life in which his existence is rooted. The definition Taoist ethics as "initiatory ethics" refers back to the figure of the Eastern ascetic who, unlike the Western ascetic, is not a zealous "ruler of men," but an integral man who stands in an unalterable balance and aims for what is relevant beyond all forms (including social and political ones). Evolian treatment of Taoist anthropology allows one to conclude that one can attain the condition of "real man" or "Perfect" regardless of one's status.

At the same time, Evola describes the two types of "real man" in Daoism. The first model of the Taoist initiate resembles an ordinary person without "name," fame and glory, who "leaves no trace." This type of individual often

denies "current values and norms, 'petty virtue' and what is attached to it in regulated social living," but has a hidden value imperceptible by others. Being an expression of his special ontological status, his detachment from worldliness may be perceived by others wandering, but he is actually "one with Heaven."

The second type of "royal man" brings together the superior qualities of the individual and his elevated status (the "functions of the ruler"). In this case, his real nature corresponds to the sociopolitical context to which he belongs. For Evola, this meaning of "real man" expresses the absence of distinction between political and spiritual authority characteristic of the Eastern tradition. The true ruler, who beyond doubt had to be a "real man," is the intermediary between Heaven and Earth. The ruling state is the earthly image of the Way. This conception gives it a special responsibility, very different from the political ontology to which modern models have accustomed us. Since the emperor's "inaction" loomed as the creation of "an unchanging environment," that is, the organic harmony lost by modernity, this principle constituted a much more effective technique of government than rationalism, bureaucracy, coercion and violence, "values" typical of modernity. Thus, in the Taoist model, the Italian philosopher also discerns the idea of the "original" hierarchy, devoid of the dualism between spiritual and temporal power, which he discusses in *Revolt*.

Finally, the third point highlighted on the basis of *Revolt* is the idea of "magical imperturbability," of *wei-wu-wei*, as well as the question of immortality. Evola notes that "*wei-wu-wei* takes over as the very 'action of Heaven' in its characters of *tê* (virtue), of invisible spiritual power that brings everything to completion, irresistibly but also 'naturally.'" Below, he refers to Chuang-tze's maxim that "to be a man is to be Heaven," noting the impersonal trait of the Taoist method of action which consists of the essential undifferentiation between "given self" and "Heaven." In Daoism nothing can be understood as divided: towards Heaven there is no manifestation of any form adulation or "religious" worship (in the etymological sense of the term, of "reconnecting that which is split"). The "real man" of Daoism aims "original perfection," that is, the condition that in Western traditions is designated by the metaphor of the "Golden Age."

Closely related to this idea of indivisibility is the Daoist doctrine of immortality. Evola clearly shows that any attempt to create "the elixir of long life" or to achieve the timeless existence of the fallen physical body stems from later readings of Daoism, which misrepresent the original meaning of the doctrine of immortality. This, on the contrary, involved the elaboration in

life of a certain *status* of the physical body, by which, in dialectic with the Dao, the authentic being of the individual could remain unaffected in the face of the decay of the material envelope (the physical transition from life to death). Such an interpretation of immortality harks back to the doctrines of life and death proper to the "world of Tradition" examined in *Revolt*. In this work, the Italian philosopher emphasizes the absence of guarantees about personal immortality (as opposed to the Abrahamic idea of the universal immortality of the soul), which in the traditional world is configured as the result of a certain work on the ontological and existential level. Actually, Evola does not examine the practices and techniques aimed at the attainment of this condition, limiting himself to general indications on the method of meditation and breathing technique. He observes on several occasions that this inherently esoteric doctrine differs significantly from the various speculations on "paranormal possibilities," the "resurrection of the body," and other ideas with mystical and fantastic traits, showing that, on the contrary, it is traditional in character.

In conclusion, first, it is possible to assert the influence of *Tao-tê-ching* on the formation of Evola's thought as a philosopher and traditionalist, as acknowledged by the thinker himself in his "intellectual autobiography." , the influence of Taoist philosophy on his thought is far deeper than it might appear on a superficial reading. Evola's treatment of the Dao also concerns a number of issues very important to the philosopher's *life*, to which he would return repeatedly in his uninterrupted reflection on the absolute. The considerations regarding the spiritual element, the essential and the "transcendent," understood in the traditional sense, that Evola traces in *Tao-tê-ching* are strongly synergistic with those of the "world of Tradition" described in *Revolt*. For him, these ideas constitute a timeless ideal of authentic harmony unattainable in our time. The works of the mature Evola (primarily, *Riding the Tiger*) are devoted precisely to the analysis of all the particular dynamics involved in the pursuit of this ideal. Given its timelessness, such aspiration to Tradition remains possible for all who *live* and are ready to listen to the "ancient sages." It is one of the most important lessons left to the modern world by Julius Evola.

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